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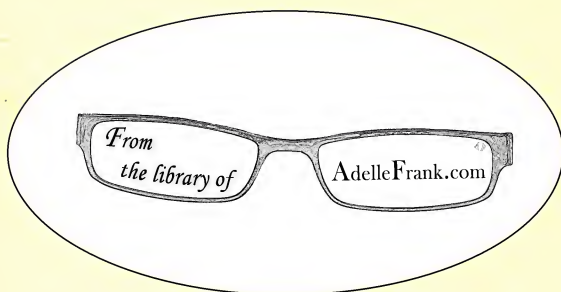
SETTING FORTH THE CLAIMS OF

PRIMITIVE CHRISTIANITY.

VOLUME ONE.

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The Brethren or Dunkers.

INCORPORATED

(German Baptist Brethren Church.)

COMPILED BY D. L. MILLER.

THE Brethren are a large body of Christians, whose faith and practice are not generally known outside of their immediate localities. The errors in the books that attempt to describe the BRETHREN, as they call themselves, have been both numerous and lamentable. Starting with Buck's "Theological Works" and ending with the ponderous encyclopedias and standard dictionaries, error after error is found, and the faith and practice of the church have been greatly misrepresented. The statements that the Brethren are celibates, that they discourage marriage, that they do not marry outside of their own Fraternity, that they keep the seventh day Sabbath, that they live in communities, and other similar errors, set forth in the books, always have been without foundation. These misstatements, to be found in nearly all the standard works, show a lack of care, in obtaining correct information, that is far from commendable.

HISTORY.

Ever since the decline of Primitive Christianity in the early age of the church, God has had a people who protested against the departures from the usages of the apostolic church. The Brethren come in this line of succession, and

the movement which resulted in their closer organization grew out of the great religious awakening which occurred in Germany during the closing years of the seventeenth century, when large numbers, becoming dissatisfied with the lack of spirituality in the State Church, withdrew from its Communion and met together for the worship of God. They were called Separatists, or Pietists, and among them were to be found such men as Jacob Philip Spenner, Herman Francke, the founder of the Orphans' Home and School at Halle, Ernst Christian Hochman, Alexander Mack, and many other earnest, pious men whose names have become historical. The Pietists were bitterly persecuted by the Reformed and Catholic churches, and were driven from place to place until finally Count Cassimir, of Witgenstein, opened a place of refuge for the persecuted brethren in his province. Here, in the village of Schwarzenau, Alexander Mack, and others, similarly minded, met together to read and study God's Word. They mutually agreed to lay aside all existing creeds, confessions of faith, and catechisms, and search for the truth of God's Book, and, having found it, to follow it wherever it might lead them. They were led to adopt the New Testament as their creed and to declare in favor of a literal observance of all the commandments of the Son of God.

In 1708, a small company, that is to say eight souls, repaired to the river Eder and were buried with Christ in baptism, trine immersion being the mode used. The church was organized, and Alexander Mack was chosen as its first minister, but he has never been regarded as the founder of the church. The Brethren claim to follow only Christ, and, as they accept his Word as their rule of faith and practice, the claim is well founded. The infant church increased in numbers rapidly, but even in Witgenstein their peace was

soon disturbed, and, although they lived peaceful and harmless lives, the hand of persecution was laid heavily upon them. Mack, in company with Hochman, preached the Word of Truth in many parts of Germany, visiting Holland also. Here they met and formed the acquaintance of William Penn, who was at that time much interested in his colony in the new world. The Brethren were invited to settle in Pennsylvania, and, as they were sorely persecuted, the invitation was accepted.

In 1719 they commenced emigrating to America, and in less than ten years the entire church found itself quietly settled down in the vicinity of Germantown and Philadelphia. From this nucleus, formed in the New World, the church spread southward and westward, and flourishing congregations are now found in most of the States. They are, however, most numerous in Pennsylvania, Maryland, Ohio, Indiana, Illinois, Iowa, Missouri, Nebraska and Kansas. At the Annual Conference held at Ottawa, Kan., in 1896, twenty-three States and four foreign countries, Denmark, Sweden, Asia Minor and India, were represented by delegates or by letter.

FAITH AND PRACTICE.

The Brethren hold the Bible to be the inspired and infallible Word of God, and accept the New Testament as their rule of faith and practice. In the subtleties of speculative theology the church takes but little interest. She is chiefly concerned in giving willing and cheerful obedience to the plain, simple commandments of Christ Jesus. The Brethren are, in every respect, evangelical in their faith. They believe in the Trinity, in the divinity of Christ and of the Holy Spirit, and in future rewards and punishments. Faith, repentance and baptism are held to be conditions of

salvation. These three constitute true evangelical conversion, and upon them rests the promise of the forgiveness of sins and the gift of the Holy Ghost.

BAPTISM.

Baptism is administered by trine immersion. After being instructed in the principles of the Gospel, and having faithfully promised to observe the same, the applicant is taken down into the water, and, kneeling, reaffirms his faith in Christ and promises to live faithful until death. He is then baptized for the remission of his sins, in the name of the Father, and of the Son, and of the Holy Ghost; the administrator immersing the applicant face forward at the mention of each name in the Trinity. The administrator then lays his hands on the head of the kneeling candidate and offers a brief prayer in behalf of the one baptized, and he rises to be greeted as a brother, with the right hand of fellowship and the kiss of love, to walk in newness of life.

The Brethren follow closely the practice of the apostolic church, and admit none into fellowship until they have been baptized. In the language of Peter to the Pentecostians they tell all believers to "repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Holding that baptism is only for believers, and those who have repented, they oppose infant baptism. Infants can neither believe nor repent, hence they are not proper subjects for baptism. Christ having sufficiently atoned for them, all children who die before coming to a knowledge of good and evil will be saved.

In defense of trine immersion they hold that the great commission, given by Christ, and recorded in Matt. 28: 19,

Revised Version, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," teaches a threefold action. As there are three persons in the Trinity, each one of the Divine Three is honored in this form of baptism. As the three Persons constitute one God, and a belief in each of these one faith, so the three dippings constitute one baptism. In favor of their practice they have the testimony of all Greek scholars, who have examined the subject, the practice of the entire Greek church, and reliable history. These all show that trine immersion was the almost universal mode of baptism for centuries succeeding the apostolic age. Changes were gradually made from trine immersion to sprinkling, but the church that made the change, the Roman Catholic, still retains the three actions in applying water to the candidate. Nearly all the Protestant churches that practice sprinkling, retain the same form, thus testifying to the truth that the commission teaches a threefold action in baptism. Their baptism is accepted as valid by all religious denominations of any note whatever.

THE AGAPE, OR FEAST OF LOVE.

The evening before his death, our Blessed Master, after having washed his disciples' feet, ate a supper with them and instituted, in connection with this sacred meal, the Communion,—the bread and cup. The apostles, led by the Holy Spirit, followed the example of their Great Leader and introduced the *agape* into the apostolic church. This feast of love, of which all the Christians partook, was a full meal, was eaten in the evening, and is called by the apostle Paul the Lord's Supper. The Communion of the bread and wine was given in connection with this meal. The love-feast was kept up in the primitive church for four centuries, but as the church grew in numbers and wealth, it lost its first love and spirit of fraternity, and the

feasts of love were discontinued. The Brethren, in their reformatory movement in 1708 restored these love-feasts, and in this particular still follow the example of Christ and the practice of the apostles and primitive Christians, and keep the feast of love. A full meal is prepared and placed upon tables, used for that purpose, in the church, and all the members partake of the supper.

Before eating supper, the religious rite of washing feet is observed. Their authority for this practice is found in John 13: 1-17, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. . . . If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The Brethren do not stand alone in the practice of this rite. The Greek church, with ninety million communicants, has adhered to feet-washing, as she claims, ever since the days of the apostles, and the patriarch of Jerusalem engages in feet-washing to-day near the spot where Jesus himself gave the example and the precept.

In their practice of the ordinance of feet-washing at love-feast occasions the Brethren follow very closely the example of the Master. Water is poured into a basin, a brother girds himself with a towel and washes and wipes his brother's bared feet, and in turn has his feet washed. The rite is in this way performed over the entire congregation. The sisters wash the sisters' feet and all the proprieties of the sexes are most rigidly observed. By this ordinance the Gospel principle of humility is set forth and by its observance all are placed on a common level. The rich and poor stand alike together in the great Brotherhood established by Christ.

After observing the ceremony of feet-washing, a blessing is asked upon the simple meal spread on the tables, and it is eaten with solemnity. It is held to be typical of the great supper at the end of the world, when Christ himself will be master of ceremonies. The important lesson is taught that we are all children of one common family, members of one common brotherhood, having one common purpose in view, and the bond of fraternity and loving fellowship is shown by eating together this sacred meal as did Christ and his disciples and as did the primitive Christians. At the conclusion of the meal thanks are returned and then, as the members are seated around the table, the right hand of fellowship and the kiss of charity are given. The salutation of the kiss of love in worship and in customary greetings, as enjoined by the apostles, is never observed between the sexes.

The Communion is then administered. This consists in partaking of the bread and wine in commemoration of the sufferings and death of our adorable Redeemer. In the Lord's Supper we are pointed forward to the evening of the world, to the great reunion of the saints. In the Communion we are pointed back to the cross. The emblems are passed from hand to hand by the brethren, while the officiating minister breaks the bread and passes the cup to the sisters. After this a season of earnest devotion follows, and then a hymn is sung and the services are closed for the evening. Love-feasts are held in each congregation usually once or twice each year, but as the members visit from congregation to congregation, during the love-feast season, they engage many times in this service during the year.

CHURCH GOVERNMENT.

The Brethren have a republican form of church government. Each congregation is independent in the management of its local affairs, such as the election of deacons,

ministers, elders, or bishops, and in matters of local church discipline; but is subject to the entire Brotherhood through District and General Conferences. A number of congregations, usually in the same State, conveniently located, are formed into a District, and these hold annual conferences, to which each congregation sends two delegates, either lay-members, deacons, or ministers. Questions, local to the District, are discussed and settled by the District Conference, but those of a general character are sent to the General Conference, or Annual Meeting, as it is commonly called. This is also a delegated body. The Districts each elect one delegate, who must be an elder, to serve on the Standing Committee, and each congregation, with a membership of two hundred or less, may elect one delegate. Congregations with a larger membership may send two delegates. The delegates may be selected from the laity or the church officials. The Standing Committee and delegates form the official body of the Conference. Any member present may take part in the discussion of questions, but the voting is confined to the delegates, two-thirds of the votes cast being required for a decision.

The General Conference is also a great annual reunion for the Brethren. They come together from all parts of the Brotherhood, and it is not unusual for thousands of them to assemble at the place of Meeting.

The decisions of the Conference are to be adhered to by all the members of the church. An examination of the book of Minutes of the Annual Meeting shows that questions, referring to church doctrine, rarely come before the Conference, proving that there has been a firm adherence to the principles of the Gospel, as originally adopted by the church. But the application of those principles, in special cases, and the best means to carry them into effect, have been subjects of frequent discussion and decision by the

Conference. The tendency of the Conference and the annual reunions is to unify the Brethren in all their church work, and it is a fact that there is rarely found so large a body of religious people so closely united on the doctrines and principles to which they hold.

Elders, ministers and deacons are elected by the church from among her members, such as she may deem qualified for the important work to which they are called. Each member, without reference to sex, has a right to cast a vote. Ministers, after giving full proof of their faithfulness and ability, are advanced to the "second degree" of the ministry. They are then authorized to baptize, solemnize marriage, and make and fill appointments for preaching the Word. Elders, or bishops, who preside over the congregations, are chosen from the ministers in the second degree. No salaries are paid, but poor ministers, and those who are sent out as missionaries, are properly supported.

A PECULIAR PEOPLE.

The Brethren claim to be, and are, in many respects, a peculiar people. Plain dressing is taught and required, and a general uniformity is observed, but this is regarded as a means to an end. They believe that the New Testament teaches plainness in attire, 1 Tim. 2: 9, 10; 1 Pet. 3: 3, and that, by a general uniformity of habit, marked enough to distinguish the church from the world, Gospel plainness may be made a living fact instead of a dead letter, as it has become in many other churches whose discipline strongly insists on plain dressing.

The Brethren are not allowed to go to law with one of their own number, nor with others, without first asking the counsel of the church, and it is rare indeed for a brother to be engaged in a lawsuit. Among themselves differences are adjusted personally, or by the church, in accordance with the Christian law of trespass given by the Master.

Matt. 18: 15-20. The Fraternity is strictly non-resistant, as well as non-litigant. It is held that Christ is the "Prince of Peace," that his Word is "the Gospel of Peace," hence his servants can not go to war and fight. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10: 4. They take no active part in politics, and "swear not at all." If called upon to testify in the courts, they simply affirm, without raising the hand or kissing the Bible. In this they literally obey the command of Christ who said, "Swear not at all. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 34-37. No brother may become a member of any secret or oathbound society, the Brethren holding that the Gospel of Jesus Christ is fully sufficient for all the wants of humanity. All the converts who are identified with such orders are required to sever their connection with them before they can be adopted into the family of the Brotherhood.

The Brethren hold that the marriage bond can only be dissolved by death. Divorce and re-marriage are practically unknown among the membership. It is held by some that those who have been divorced for a violation of the sanctity of the marriage vow and re-married before conversion, might be received into church fellowship while their former companions were living, but the rule has been against even this much leniency, and they hold, with Paul, that the woman which hath a husband is bound by law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband." Rom. 7: 2.

They, in compliance with the instruction of the apostle James, 5: 14, 15, anoint the sick with oil. This rite is administered only by the request of the sick. The elders are called and the sick member is raised to a sitting posture. The elder applies the oil to the head three times, saying,

"Thou art anointed in the name of the Lord unto the strengthening of thy faith, unto the comforting of thy conscience, and unto a full assurance of the remission of thy sins." The elders then lay their hands on the head of the sick, and offer a prayer for the anointed one.

The church keeps her poor, each congregation looking after her own who may become needy. If a single congregation becomes burdened, she may call for assistance upon her sister congregation, and in this way the needed help is obtained. As members of one common family, all are held by the Fraternity as brethren and sisters entitled to support, both moral and physical, in time of need. They are generous in their hospitality and show much of the spirit of the Master in the practice of this Christian virtue.

On the question of temperance and prohibition the Brethren have, for more than a century, given no uncertain testimony. They are one of the oldest temperance organizations in the United States. More than 100 years ago a decision was passed, forbidding any of the members to engage in the manufacture or sale of intoxicants. They forbid the use of all alcoholic or malt liquors as a beverage, in public or private. They request the members not even to have dealings with saloon-keepers. They discourage the use of tobacco, and the rule is that no brother can be installed in office who uses tobacco without making a promise to quit it. All applicants for baptism, who are addicted to the tobacco habit, are advised to abstain from its use before they are received into church fellowship.

The Fraternity is largely engaged in agricultural pursuits, but men and women in other departments of human endeavor may be found enrolled among its members.

Seven schools or colleges are in successful operation, over which the church has a supervisory control. The schools are located at Huntingdon, Pa., Mt. Morris, Ill., Bridgewater, Va., McPherson, Kan., Lordsburg, Cal., North

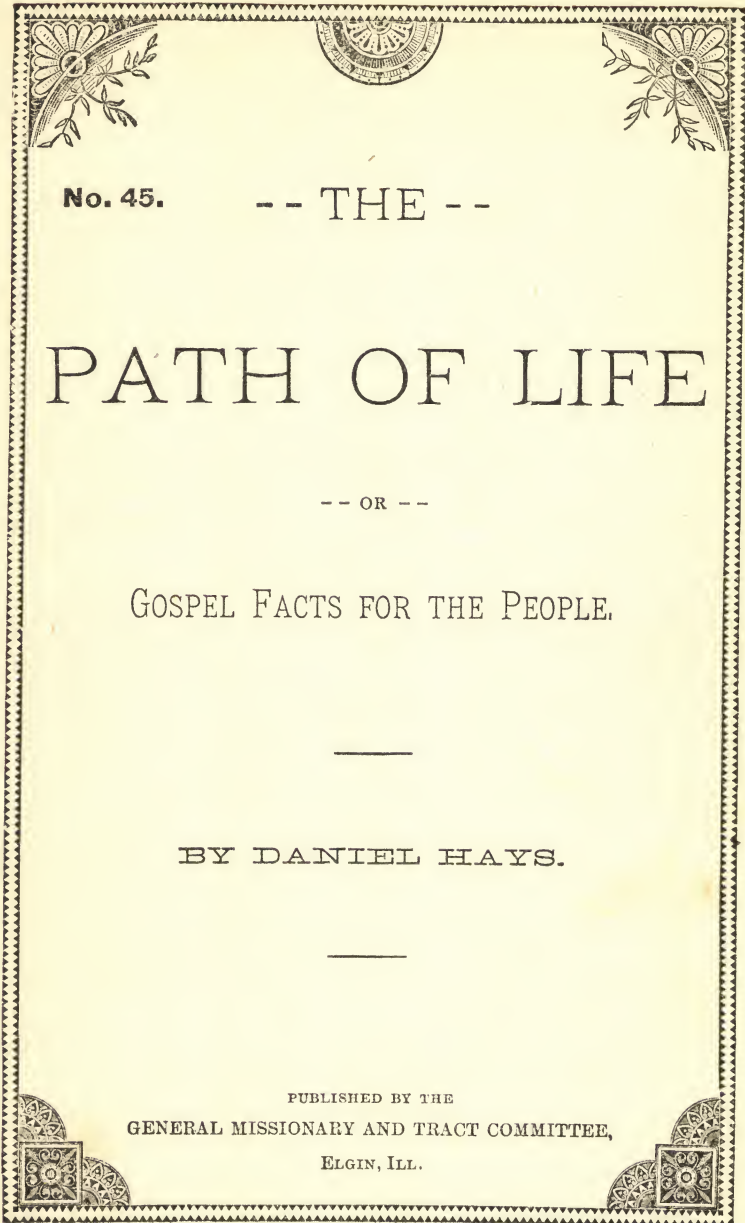
Manchester, Ind., and Fruitdale, Ala. The church has a well organized Missionary and Tract Society. The Society is controlled by a Committee of five, appointed by the Conference, known as the General Missionary and Tract Committee. The *Gospel Messenger*, the Church organ, two Sunday School papers, and Sunday School quarterlies are published by the Committee. All the profits arising from these publications are used in Mission work at home or abroad. The *Messenger* is a large and well-edited religious weekly, circulating in nearly every State and Territory in the Union, and also in Canada, Europe, Asia Minor and India.

The Brethren are well known as a quiet, peaceable, unassuming people. Habits of strict economy prevail amongst them, and, by their adherence to plainness in dress and living, they are, as a rule, well-to-do, and are able to meet their obligations. They enjoy an enviable reputation for honesty in the communities where they live. They manifest a strong devotion to the Bible and are consistently laboring to live out the principles and the spirit of the Man of Sorrows. The church in general has not, as yet, felt the withering influence of worldyism within her borders. Caste distinctions and differences, born of human pride, have not entered her doors. Rich and poor, high and low, meet alike as one common family in Christ and the fraternal sentiment is largely developed in her membership. The church has been richly blessed of God and is in a prosperous condition; and before her there is opening a great field for work, in promulgating the principles of primitive and apostolic Christianity,—a work that must be pleasing to her Great Head and that will bring to her a continuation of the divine favor and blessings.

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No. 45.

-- THE --



PATH OF LIFE

-- OR --

GOSPEL FACTS FOR THE PEOPLE.

BY DANIEL HAYS.

PUBLISHED BY THE
GENERAL MISSIONARY AND TRACT COMMITTEE,
ELGIN, ILL.



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INTRODUCTION.

It is the design of the following pages to set forth the doctrine of the Primitive Church, as held and practiced by the Brethren, or German Baptists. We accept the New Testament of our Lord and Savior Jesus Christ in all its precepts as the will of God, and only infallible rule of faith and practice. We hold that there is one Apostolic Church, of which Christ is the Head and Founder; that the church is composed of believers, who have separated themselves from the world, and who walk in all the commandments of the Lord blameless.

That the atonement of Christ saves all who die in their infancy, before they can exercise faith and accept the conditions of salvation as laid down in the Gospel. John 1: 29; Matt. 19: 14; Col. 1: 20.

That faith, repentance and baptism are appointed by the Lord for the sinner, by which he is initiated into the church, obtains the pardon of his sins and the gift of the Holy Spirit. Acts 2: 38.

That immersion into each name of the Trinity—Father, Son and Holy Spirit—by a threefold action, constitutes the “one baptism” of the apostolic age. Matt. 28: 19.

That the washing of the saints’ feet is a command of our Lord to be observed in the church. John 13; 1 Tim. 5: 10.

That the Lord’s Supper is a sacred meal, and should be eaten after feet-washing in the evening. John 13: 12–28.

That the bread and wine is not the Lord’s Supper, but should be taken “after supper,” as the communion of the body and blood of Christ. Luke 22: 20.

That the “holy kiss” is a divine injunction to be observed by the followers of Christ. Rom. 16: 16; 1 Pet. 5: 14.

That anointing the sick with oil in the name of the Lord is a Christian privilege and duty. James 5: 14.

That all carnal warfare and strife are contrary to the peace principles of Christ. Matt. 5: 39; Rom. 12: 17, 19.

That the followers of Christ should not conform to the world in dress, fashions and customs, contrary to the Gospel. 1 Tim. 2: 9; 1 Pet. 3: 4; Rom. 12: 1, 2.

That swearing, or taking an oath, is contrary to the express command of Christ. Matt. 5: 33, 36; James 5: 12.

That in religious exercises—public or private—women should have their heads covered, and men should have their heads uncovered. 1 Cor. 11: 1-16.

That Christians should not go to law before unbelievers, but should settle all differences by peaceable arbitration in the church. 1 Cor. 6: 1-10; Matt. 5: 40.

That the people of God should not attach themselves to secret, or oath-bound societies, nor worldly organizations. 2 Cor. 4: 2; Eph. 5: 7, 12.

That we should "follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

These are the leading features of the faith and practice of the Brethren, and are based directly upon the Scriptures. Wherein a difference of opinion obtains among different persuasions in observing the commandments of our Lord, the reason why the Brethren hold to the primitive practice of Christ and the apostles will be briefly stated in the following pages. We invite the serious and prayerful attention of the reader to the succeeding chapters of this work, and kindly wish him the disposition of the Bereans "in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." Acts 17: 11.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. D. H.

The Path of Life.

FAITH AND REPENTANCE.

FAITH is the conviction that the testimony of the Holy Scriptures is true.

Its Origin.—"Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. By this we see the apostle traces faith back to a basis, and that is a knowledge of the Word of God. Without a knowledge of the Bible and its teaching, no one can exercise faith,—no one can have faith. Faith exists only where the understanding is developed in the investigation of religious truth.

Its Nature.—Faith is not merely an abstraction, but is under the control of the Gospel, "the law of faith." Rom. 2: 27. This "law of faith" is the perfect law of liberty. The command of Christ is, "believe the Gospel," and this comprehends it in all its parts, in all its fullness, from Alpha to Omega.

Its Office.—Faith purifies the heart from the love of sin. Acts 15: 9. It effects an intellectual change, and turns the sinner's thoughts towards his duty and his God. "Without faith it is impossible to please God." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 8-10. Hence faith does not lead us to observe the works of the law, or of man, lest we should boast; but it leads us to obey the Gospel,—the "good works,"—even the commands of our Lord. Faith is a working principle. Paul says, "Faith works by love." Gal. 5:

5. James says, "Faith without works is dead." James 2: 26. Faith alone is not Christian faith. It is faith joined to obedience that saves. Obedience is the test of our faith.

Repentance means such sorrow for sin as to produce newness of life. It reforms the conduct. God "now commands all men every-where to repent." Acts 17: 30. Repentance is connected with baptism: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Here repentance and baptism are declared to be for the remission of sins. Hence they are essential to salvation. But repentance is the product of faith. Therefore, faith and repentance are antecedents of baptism. When the jailer, an unbeliever, asked Paul and Silas the momentous question: "Sirs, what must I do to be saved?" they replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 30, 31. When the Jews, on the day of Pentecost, who were made to believe by the preaching of the apostles, asked, "What shall we do?"—Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts 2: 38. When Ananias came to Saul, in Damascus, and found him not only a believer, but also a penitent, he did not tell him to repent, but he told him to "arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. John the Baptist demanded repentance of those who came to his baptism: "Bring forth therefore fruits meet for repentance." Matt. 3: 8. Jesus preached it: "Repent, for the kingdom of heaven is at hand: except ye repent, ye shall all likewise perish." The apostles proclaimed it: "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3: 19.

Faith, repentance and baptism have their appointed places in the plan of salvation. Neither faith alone, repentance alone, nor baptism alone, will save. "If thou be-

lievest with all thine heart thou mayest," was demanded of the "eunuch" by Philip, before baptism. Simon, of Samaria, though a baptized man, was, nevertheless, "in the gall of bitterness, and in the bond of iniquity," because he had not repented. Acts 8: 23. We preach believers' baptism; that baptism is essential to the penitent sinner. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John 3: 5. The sinner's duty is: (1) to hear; (2) to believe; (3) to repent; (4) to be baptized. God's work in the conversion of sinners is: (1) to call the sinner; (2) to enlighten the sinner; (3) to convict him of sin; (4) to pardon him, and grant him the gift of the Holy Spirit. Hence, the conversion of the sinner is a co-operative work. We do not preach baptismal salvation. The pardon of sin belongs to God. Let the sinner do his duty, and he may rest assured that God will pardon his sins according to his divine arrangement. Why should the sinner pause in his return to God with the reflection, "Have I received the pardon of my sins?" Can he not trust God? God is faithful who has promised. Why should the minister ask the penitent sinner whether he feels that his sins are pardoned, before baptizing him, when there is neither precept nor precedent for the practice in the Gospel? "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." As it began at Jerusalem, so it is to be proclaimed among all nations. Peter demanded repentance and baptism for (in order to) the remission of sins, and as many as received his word were baptized. The remission of sins is conditioned upon repentance and baptism. Repentance is the work of the sinner, through the convicting power of the Spirit of God. Baptism is the "washing of regeneration," and symbolizes the cleansing of sin by the blood of Christ. "We are baptized into his death,"—"buried with him by baptism into death,"—and by virtue of the blood of Christ, joined by our death in his death, we obtain the pardon of sins and the

renewing of the Holy Spirit. This is the new birth. We have put on Christ and walk in the newness of life, and if faithful until death, in the service of God, will obtain a "crown of life." Rev. 2: 10.

BAPTISM.

"The church holds baptism appointed by the Lord Jesus Christ for the believer, by which he is initiated into the church, obtains the pardon of his sins and the gift of the Holy Spirit. Matt. 28: 19; Mark 16: 16; Acts 2: 38. With all Greek scholars and the practice of antiquity, we hold that baptism means only immersion; and that the Greek term, *baptizo*, being in the frequentative form, and the formula given by our Lord in Matt. 28: 19, require a repeated action. Hence we adhere to the trine immersion as the original Scriptural action. We are confirmed in this by the fact that single immersion was first introduced about 360 A. D., and it was more than six hundred years after the birth of Christ before it received any special attention, and that only in Spain, while trine immersion, even in the Roman Church, prevailed in all other countries till about the time of the Reformation, and is continued to this time in the Roman Church at Milan; that the Greek Church, numbering more than sixty millions of professors, has always practiced it until now; and that the Church of England has trine immersion indicated in her book of Common Prayer to this day; and that we have evidence that trine immersion was also the action in baptism practiced in the Lutheran church in the days of the Reformation."—*Brethren's Encyclopedia*.

The Meaning of the Term.—The following Greek words have a specific meaning, and are not interchangeable, viz.: *Bapto*, I dip in water; *cheo*, I pour; *raino*, I sprinkle.

In the Septuagint version of the Bible, each of the above terms occurs in Lev. 14: 15, 16. "He shall pour the oil, he shall dip his finger in it, and he shall sprinkle the oil."

Had Christ designed pouring as the initiatory rite into his kingdom, he would have employed *cheo*. Had he designed sprinkling, he would have employed *raino*. But he never uses either *cheo* or *raino* in connection with this rite; *baptizo* (a derived form of *bapto*) is invariably employed, and, as all lexicographers translate it by the word immerse, dip, or plunge, it is clear that Christ designed immersion as the mode of Christian baptism.

A tropical meaning of the word is obtained by taking the effect for the cause. We dip yarn into a coloring fluid in order to dye it. Are the words dip and dye for that reason synonymous? We dip cloth into the water in order to wet it. Does the word dip for that reason mean to wet? The ground meaning of the word once established, there remains no room for controversy. "Define your terms, and discussion will cease." Alex. de Stourdza (of the Greek Church) says, "*Baptizo, immergo*" has, in fact, but one sole acceptation. It signifies, literally and always, to plunge. Baptism and immersion are therefore identical, and to say baptism by aspersion is as if one should say immersion by aspersion, or any other absurdity. ("Meaning and Use of Baptism," p. 151.)

The Baptismal Formula.—"Go ye therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

We will first inquire how the formula of baptism was understood by the primitive Greek scholars and fathers.

Chrysostom, one of the most profound of ancient Greek scholars, says (A. D. 398), "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" ("Antiquities of the Christian Church," 1, p. 540.)

Jerome, commenting on Eph. 4: 5, says, "We are thrice dipped in water that the mystery of the Trinity may appear to be but one, and, therefore, though we be thrice

put under water, to represent the mystery of the Trinity, yet it is reputed but 'one baptism.'" ("Chrystal's History of the Mode of Baptism," pp. 72, 73.)

Monulus, A. D. 256, says: "The doctrine of our Holy Mother, the Catholic church (not the Roman Catholic), has always, my brethren, been with us, and doth still abide with us, and especially the article of baptism, and the trine immersion wherewith it is celebrated, our Lord having said, 'Go ye, and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Spirit.'" ("Works of Cyprian," I, p. 240.)

"The last command of Christ was, that they (the apostles) should immerse into the Father, Son, and Holy Spirit. Not into one, because we are dipped not once, but thrice." (Tertullian. Born A. D. 160; died, probably, 220.)

The foregoing historical and philological testimony, which might be multiplied almost indefinitely, is sufficient to show how Greek scholars understood Matt. 28: 19. It shows how eminent Greek scholars understood the last command of Christ in their own language—the language of the apostles—and carries with it a weight and force that outweigh the world of our modern interpreters and expounders. The character and force of historical testimony on trine immersion that has come down to our time from the first centuries of the Christian church is altogether overwhelming; and it comes to us as free as the God-given light, and as copious as the air that we breathe. The Brethren have been spared the labor of historical research on this question. It is found in the writings of every author of note, whether Baptist or Pedeo-baptist, that has written upon the subject. Baptists go back to the age of trine immersion, and bring forward this accumulated testimony of the primitive practice of the church, to prove that baptism means immersion. Here is a direct chain of historical testimony, reaching the apostolic age—Chrysostom, Jerome, Tertullian, Monulus, the last of whom could shake hands

with Polycarp, the disciple of John—not one of whom originated trine immersion—they all found it the universal practice of the church and refer directly to the last command of Christ as its origin.

Philological Argument.—The practice of immersing into each name of the Trinity is founded upon the law of language in the baptismal formula. When the ellipsis is supplied, according to the principles of language, the formula so expressed will be:

“Baptizing them into the name of the Father,
and
(Baptizing them into the name) of the Son,
and
(Baptizing them into the name) of the Holy Ghost.”

Here are three distinct propositions, requiring three distinct acts into three distinct names. And as there are three persons in the Godhead, so there are three immersions in the “one baptism.” Here is Trinity in unity, and unity in Trinity. This is orthodoxy on a broad, solid basis. The universe consists of life, mind, matter—trinity in unity. Man, composed of body, soul, and spirit, is a tri-unity. From a trinity in nature we are pointed to a higher Trinity—Father, Son, and Holy Ghost—the one true and living God. According to the commission we are baptized into the “name of the Father,” and God becomes our Father, and we become his “sons and daughters.” We are baptized into the name of the Son, and so “put on Christ.” Gal. 3: 27. We are baptized into the name of the Holy Spirit, and we are “born of the Spirit,” and obtain the “gift of the Holy Spirit,” which is to “guide us into all truth.”

In supplying the ellipsis in the baptismal formula, it should not be inferred that it is adding to the Inspired Record, for the words supplied are understood, and it is only done to meet the requirements of grammatical analysis. The commission teaches a threefold action, equally as plain, and, perhaps, more forcibly the way it reads. It was so un-

derstood by eminent Greek scholars in the first centuries of the Christian era, who declared that "Christ delivered to his disciples one baptism in three immersions of the body when he said, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" It is so understood by the unlearned, as well as conscientious philologists of our own language now. Brevity is the life of expression.

Baptizo a Frequentative.—*Baptizo*, besides meaning to immerse, carries with it the force of a frequentative. Liddell and Scott, Donegan and other lexicographers, define *baptizo* to dip repeatedly. It is employed when more than one action is required. "Hippocrates, on diseases of women, directs that the pessary be dipped in Egyptian oil, and in applying it, when it begins to sting, remove it and again immerse it into the ointment."* ("Meaning and Use of *Baptizein*," p. 34.) Now, the first act of dipping the pessary was expressed by *bapto*, because it was not certain that a second act would be required. The second act of dipping it was expressed by *baptizo*, because it was a repeated act, and because the second act was related to the first. In the command of our Lord to baptize "into the name of the Father, and of the Son, and of the Holy Ghost," we have three related acts, into which we are to be baptized, by three related acts, expressed by the frequentative *baptizo*. And this is what lexicographers mean by a frequentative, and not that we should dip repeatedly in the name of the Father, and dip repeatedly in the name of the Son, etc., as some dishonest critics would have them to teach.

The Baptism of the Holy Spirit.—The Scriptures teach that the baptism of the Holy Spirit is the work of God, through Christ, upon the spiritual nature of man. 1 Cor. 12: 13; Acts 2. It was promised by our Lord before he ascended to heaven, and was fully realized by the disciples

*Epeita bapsas es aleipha rodinon ee aigupzion prosthestho teen eemeran, kai epeen dakneetai aphaireesthai, kai baptizein palen es gala gunaikos kai muron Aigupzion.

on the day of Pentecost. The baptism of the Holy Spirit bears the same relation to the soul of man that water baptism bears to the body of man. It is represented in the effects upon the spirit of man as overwhelming. Out of the believer "shall flow rivers of living water." John 7: 38. "And they were all filled with the Holy Ghost." Acts 2: 4; 4: 31. The fact that the Spirit is represented as descending in the form of a dove upon our Lord in the Jordan, and of being poured out as in the case of the disciples, does not, neither is it designed to teach the mode in which we are to administer the rite of baptism. It is true that the Holy Spirit descended, "was poured out," "but it came as the sound of a rushing mighty wind, and it filled all the house where they were sitting." "And they were all filled with the Holy Spirit." Acts 2. The overwhelming effect of the Spirit, after the act of descending upon the souls of the disciples, is what we understand to be the baptism of the Holy Spirit, according to the true etymology of the word.

Cyril, Bishop of Jerusalem, born about 315 after Christ, and who wrote while the Greek was a living language, says: "For the Lord saith, 'Ye shall be immersed (baptized) in the Holy Spirit not many days after this.' Not in part the grace, but all-sufficing the power. For as he who sinks down in the waters and is immersed (baptized) is surrounded on all sides by the waters, so also they were completely immersed (baptized) by the Spirit." ("Meaning and Use of *Baptizein*," p. 140.) "Theophylact, comment on Matt. 3: 11, 'He will immerse (baptize) you in the Holy Spirit.' That is, he will deluge you, ungrudgingly, with the graces of the Spirit." (*Idem.*)

CHURCH FELLOWSHIP AND CHURCH GOVERNMENT.

The word church (*ecclesia* from *ekkaleo*, I call out) in the New Testament means, an assembly of the called

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. 6: 17, 18. “That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John 1: 7. Here the conditions and blessings of church fellowship are fully portrayed. 1. We are called out from the world. 2. We separate ourselves from the world, and touch not the unclean thing. 3. We become sons and daughters of God, and enjoy fellowship with the Father and with his Son Jesus Christ. 4. We walk in the light, and have fellowship one with another, and the blood of Christ cleanseth us from all sin, conditioned upon such fellowship as the Gospel requires.

The church is a home, and such a home as no other organization affords. “There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel’s, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” Mark 10: 29, 30. Such is the experience, and such is the religious standing of every devoted member of the church. The rich and the poor, the learned and the unlearned, find in the church of Christ a perfect social equality. All their rights and principles are the same. The spiritual relationship existing between the children of God as brethren and sisters of the Lord Jesus Christ is dearer, by far, than any earthly tie. God is our Father, Christ is our Elder Brother, the Holy Spirit is our Comforter, and heaven is our home.

The church is compared to a kingdom. A kingdom implies: first, a king; second, subjects; third, laws.

Christ was born king, Matt. 2: 2, and will reign till he hath put all enemies under his feet. 1 Cor. 15: 25. The subjects of Christ's kingdom are those who have been born again,—born of the water and of the Spirit. 1 John 3: 5. The Gospel forms the only code of laws for the kingdom of Christ. It is the law of faith,—the perfect law of liberty. The government of the church is not congregational. It is united under one head,—Christ,—the Head of the church, which is one body, and all are members of that one body. For a local church to act independent from other local, or sister churches, leads to division in sentiment, and in the practice of the ordinances of the Gospel. It has been a fruitful source of the present divided state of Christendom. The government of the church has been so designed by Christ as to preserve the unity of his people in faith and practice. It is republican in form. We have the local church council, the District Council, and General Conference. But the rights and privileges of our church government are broader and higher than that of any civil republican government. Every sister, as well as every brother, has a voice, or vote, in our church councils. Besides, our local churches have not only a voice in District and General Conference through their delegates, but any member from any and every local church has a right to take part in the deliberations, both at District and General Conference.

The church, as the body of Christ, and animated by his Spirit, should be respected in her councils, "Verily I say unto you, Whatsoever ye (the church) shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 18. As individuals, we are to "hear the church." As members of the mystical body of Christ, we are to "be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. "There is one body, and one Spirit," and we

are to endeavor to keep the "unity of the Spirit in the bond of peace." Peter, with the pen of inspiration, directs us how to preserve the peace and union of the church: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5: 5. Here are two important injunctions:

1. The younger are to submit themselves unto the elder.

2. All are to be subject one to another.

The first affects the relation which the younger sustain to the senior ministers of the church, and means that the counsel and ruling of the elders should be respected by the younger. The second applies to all, whether elder or younger minister, as well as the laity, and affects the relation all sustain to each other mutually, and to the church as a body. When a matter is brought before the church in council, and a decision is reached in the fear of the Lord, all should be subject to that decision. If a matter be brought before a local church council that concerns the church in general, then carried through District Council to General Conference, and a decision is reached by the united wisdom of the church in the fear of the Lord, all should be subject to that decision,—all the local churches, as well as elders, ministers and laity. Without a General Conference and a proper respect for the decisions made by such a body, no organization can long exist. The apostolic church had such a conference in Jerusalem, and the decisions ("decrees") made by the apostles and elders, with the whole church, were delivered to the churches to keep, and so they "were established in the faith and increased in number daily." Acts 15; 16: 4, 5. The church has, in every respect, the best system of government in existence, and needs only, if it needs anything, a better application to

accomplish the great mission assigned her by the Lord, as the Head and Founder.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 1-6. "Christ also loved the church, and gave himself for it; that he might sanctify it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27.

WASHING THE SAINTS' FEET.

The example and command of feet-washing is recorded in John 13, and historically, as well as practically, in 1 Tim. 5: 10. By reference to John 13 the following facts obtain:

1. Christ, the Head of the church, washed the feet of his disciples, representing his "body" or church. Verses 4, 12.

2. He commanded his disciples to wash one another's feet. Verses 13-17.

3. Feet-washing, as given by Christ to his disciples, is from heaven. Verse 3.

4. It was given by Christ to his disciples, in connection with the Supper and the Communion. Verses 4, 12, 18-30; Mark 14: 20.

5. It represents a spiritual, not a literal cleansing, as Judas, a traitor at heart, was not made clean. Verse 11.

6. There is a penalty attached to the law of feet-washing, as indicated by the language of Christ to Peter: "If I wash thee not, thou hast no part with me." Verse 8.

7. The command of Christ restricts its observance to the disciples, and that of Paul to Timothy, to the saints, which clearly establishes the fact that feet-washing, as enjoined by Christ and Paul, is not a moral, but a religious duty; not a family observance, but a church ordinance.

The term ordinance (Latin *ordinans*, arranging, regulating,—from *ordo*, order), means an established rite or ceremony, an observance commanded. Feet-washing, as given by our Lord, carries with it all the force of an ordinance, as the etymology of the word signifies. It is enjoined by the highest authority, our divine Master, both by precept and example. This makes it a rule of action. “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” John 12: 48. This gives it permanence. The penalty attached to its observance, “If I wash thee not, thou hast no part with me,” makes it a law.

The terms employed by our Lord, in enjoining the observance of this rite, are among the most forcible of any language. “If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” Verses 13, 14. Our Lord here employed the words ought and should. Webster says, “Both words imply obligation, but ought is the stronger. Should denotes an obligation of propriety, expedience, etc.; ought denotes an obligation of duty.” We *should* be neat in person; we *should* avoid giving offense. We *ought* to speak the truth; we *ought* to obey the laws. It *should* be observed in this connection, that *ought* carries with it the binding force of owe, from which it is derived; and that *should* is the preterit of shall, which was employed to enforce the duties of the moral law. Hence, if “thou shalt not steal,” is binding, so is the rite of feet-washing obligatory upon the followers of Christ.

The great effort made by the opponents of feet-washing as a church ordinance is to separate it from the Communion and connect it with the Bethany supper. John 12: 2. This will not stand the test of logical criticism. It is obviously a violation of the laws of common sense and of fair Scriptural reasoning. If the fallacy of this method of reasoning be once fairly seen, and its sophistry once properly exposed, the opponents of feet-washing will be ashamed to own that they ever brought it forward as an argument.

Now, it is an axiom in mathematics, as well as in logic, "that two things, separately equal to the same thing, are equal to each other." Matthew and Mark declare that when the Communion was instituted, the traitor was made known. Matt. 26: 21-25; Mark 14: 18-21. John informs us that feet-washing was observed when the traitor was made known. John 13: 26. Here we have two things,—feet-washing and the Communion,—separately agreeing in time and place with the same thing—the act of making known the traitor by our Lord. From this we draw the following argument, and put it under the form of the syllogism: Feet-washing and the Communion occurred at the same time and place. The Communion occurred in Jerusalem on the night of Christ's betrayal. Therefore, feet-washing occurred in Jerusalem on the night of Christ's betrayal. Here it will be seen that the major premise is a logical deduction from an axiomatic or self-evident truth. The minor premise is a universally-admitted fact. Hence, the conclusion is as true as truth can make it.

The term employed by the inspired writer in the example and teaching of our Lord, in relation to this rite, is *nipto*, and means to wash a part of the body, as the hands or feet, showing that when our Savior said to Peter, "If I wash (*nipto*) thee not, thou hast no part with me," he had reference to the act in which he was engaged. This gives feet-washing the force of a vital connection between Christ and his followers. Rejecting feet-washing severs our con-

nection with Christ, whereas a ready acceptance and obedience to the requirements brings happiness: "If ye know these things, happy are ye if ye do them." Verse 17.

Christ, as the Founder and Head of the church, put feet-washing into his church as a religious duty, obligatory upon all the saints. It would be a meaningless act on the part of our Lord to introduce it into the family circle as an act of hospitality or personal cleanliness, as that is a matter of choice for heads of families, and all civilized people know it is their duty to keep clean personally. Besides, Christ had no family into which he might have put the practice; but he put it into a religious organization, representing different families, the same to whom he gave the bread and cup of Communion, and as the one is an acknowledged church duty, so is the other. It remains no longer a matter of speculation, but a question of obedience. If we reach heaven, it will be because we did what Christ said we "ought" to do. On the other hand, if we be cast, as "unprofitable servants, into outer darkness," it will be because we neglected to do what we "ought" to have done. Matt. 25: 27, 30.

The law, being a "shadow of good things to come," required that the priests "shall wash their hands and their feet, that they die not, when they come near the altar to minister." Ex. 30: 19, 20. In the church of Christ all are "a holy priesthood," to offer up spiritual sacrifices (1 Pet. 2: 5); and when we approach the "Lord's table" (the altar under the Gospel), in obedience to Christ, we "wash one another's feet." As there was a penalty attached to the law enjoining it upon the priests, so we have seen that Christ attached a penalty to it in the Gospel. And as the duty enjoined upon the priests, was preparatory to their service at the altar, so may the washing of the saints' feet be considered preparatory to a proper approach to the Lord's table. Furthermore, as it was a statute forever to the priests, so it remains a service in the church until our

Lord "shall appear the second time without sin unto salvation;" and stands to-day, as it stood in ages past, in all its original force and significance, a distinct Christian institution, like the Lord's Supper and Communion.

THE LORD'S SUPPER AND THE COMMUNION.

The Lord's Supper (*kuriakon deipnon*) is a sacred meal instituted by our Lord in connection with the Communion, and was eaten by the Savior and his disciples in the same night in which he was betrayed. See Matt. 26: 20; Mark 14: 17, 18; Luke 22: 20; John 13: 1-30; Jude 5: 12; 1 Cor. 11: 23-34. The foregoing Scriptures establish the following facts:

1. The Lord's Supper has Christ for its author.
2. It was a full meal.
3. It was eaten in the evening.
4. It was eaten before the Communion.
5. In connection with its preparation, Matthew and Mark use the term passover, whilst Luke employs both passover and supper in his narrative of the institution. Luke 22: 15-20. John calls it supper, Paul calls it Lord's Supper, and Jude terms it Feast of Charity.

Closely related to the preceding are the following facts:

1. The institution of the bread and wine is nowhere in the Scripture called the Lord's Supper.
2. The bread and wine were taken "after supper" (Luke 22: 20), and hence form no part of the supper, but in order, nature, and design are distinct from it.
3. The bread and wine, or Communion, is a commemorative institution,—points back to the cross; whereas the Lord's Supper is typical of an event in the coming kingdom,—the "marriage supper of the Lamb." Luke 22: 16; Rev. 19: 9.
4. There were three institutions observed by Christ and his disciples in the same night in which he was be-

trayed, and they were observed in the following order: 1. Feet-washing. 2. The Lord's Supper. 3. The Communion. Now, whilst some reject the first and second and practice the third, and others keep the first and third and omit the second, we keep the first, second and third,—the "ordinances" as delivered to us by Christ and the apostles. 1 Cor. 11: 2.

But while many confound the Lord's Supper with the Communion, others confound it with the Jewish passover, alleging that Christ ate the last Supper with his disciples as the fulfillment of the Jewish passover, forgetting that the passover was a commemorative institution, and as such needs no fulfillment, and ceases only with the law that enjoins and the nation that celebrates it. Besides, the passover (lamb) was separated on the 10th day of Nisan, and in the end of the 14th day was to be slain at the "going down of the sun." Ex. 12: 3-6; Deut. 16: 6. On the other hand Christ instituted his Supper in the beginning of the 14th day of Nisan on the "preparation" of the passover (John 19: 4), and Christ, the true Paschal Lamb, expired upon the cross in the end of the 14th day, at the hour the passover Lamb was to be slain, nearly twenty-four hours after he instituted the Supper. In support of this, we cite the thoughtful reader to John 18: 28 and 19: 14, where it will be seen that the day of crucifixion was "the preparation of the passover," and that the Jews had not yet eaten the passover. Hence, the time to eat the passover according to the law, and according to which it must be kept, if kept at all, was the night following the crucifixion of Christ—the day after the institution of the Supper. In addition to this, the passover was a "family" institution (Ex. 12: 3); not to be sodden in water, but roast in fire (v. 9), and was to be "eaten in haste, with loins girded, shoes on the feet, and staff in hand;" whereas the Lord's Supper was instituted under a new covenant, by a new law-giver, as a church ordinance, observed by a religious society in connection with

feet-washing and the Communion, which formed no part of the Jewish passover. The disciples, with the Savior, reclined at the table, and so far from eating in haste, they conversed at length. The passover pointed back to the deliverance of the first-born in Egypt; the Supper points forward to the marriage supper of the Lamb, to be fulfilled in the kingdom of God. "And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Luke 22: 15, 16. Here our Lord declares that he will eat of this passover (or supper, verse 20) again, and until he eats of it the second time it remains unfulfilled. And it follows, until it be fulfilled, its observance must be maintained by the people of God who would be seated at the heavenly banquet. Take away the Lord's Supper, and there remains not a single institution in the Christian economy of grace that points forward to that great nuptial feast and the reunion of the blessed in heaven. Take away the Supper, and you take away the only typical observance that Christ has left in his kingdom; and you take away the "feast of charity" of the apostolic age, where the poor feast in perfect equality with the rich upon the bounties of heaven—the pledge of their future recognition and common inheritance in the upper kingdom.

As an evidence that the churches, planted by the apostles, observed the Lord's Supper as a full meal, and ate it in connection with the Communion, we have only to refer to 1 Cor. 11: 20-25. Paul does not reprove the Corinthian church for keeping the ordinance, but for the manner in which the church observed it. "When ye come together, therefore, into one place, this is not to eat the Lord's Supper." And he tells them why: "For in eating every one taketh before another his own supper: and one is hungry and another is drunken." There is not the least intimation that Paul designed to set aside the Supper in this chapter,

nor elsewhere, (1) because he would not have had the authority, and (2) because he evidently intended to correct the disorder, and restore the church to the proper order in which to observe the ordinances. He suggests to those who cannot wait till the proper time, to eat at home, before they come together to eat the Lord's Supper, and that the rich should provide for them that have not, or their poor brethren. He then lays down the order in which the Supper should be served, by referring them back to Christ where it originated: "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." The order here given by Paul, which he founded on the example of Christ, embraces the following facts:

1. The night, "when the evening comes," is the proper time to eat the Lord's Supper.
2. That all should "tarry one for another" till the proper time.
3. That each should examine himself in the light of the Gospel, lest he eat and drink damnation to himself.
4. Then all in union eat the Supper.
5. Then the bread, likewise the cup, "after the supper" (*meta deipnesia*).

The clause, "when he had supped," as a verb in the pluperfect tense, conveys the same meaning as the phrase, "after supper," employed by Luke 22: 20. The one employs the noun, the other the verb. Because Paul does not dwell upon the Supper, as he does upon the "bread" and the "cup," does not signify; for he refers to the original example—to the writings of the evangelists, which they

possessed, and we possess. There we may learn how our Lord established the ordinances in his church, the proper order of their observance—the same which Paul declares he delivered to the church at Corinth, and what our Lord appointed in his kingdom should be observed. “I appoint unto you a kingdom, as my Father has appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” Luke 22: 20, 30. Paul commands us to keep the feast, and also how we should keep it, in these words: “For even Christ our passover is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” 1 Cor. 5: 7, 8. This is the feast of charity of Jude—the *agapæ* of the primitive church. Because of abuses which crept in, and the inconvenience attending its observance, the Supper was gradually dropped, and its name transferred to the Communion service. This is one of the wonders of the age, and finds a parallel only in the transference of a foreign meaning to the term *baptizo*—a meaning contrary to the etymology of the word and the practice of all antiquity. Let immersionists know that consistency demands that they adhere in practice as strictly to the primary and true meaning of the Lord’s Supper (*kuriakon deipnon*) as to the original meaning of *baptizo*. Let those who accuse the Baptists with having reduced the Supper from a full meal to a “bit of bread and a sip of wine,” and claim an equal right to reduce baptism from immersion to a few drops of water, let them know that they are guilty of both, and that two wrongs will not make one right. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. * * * So speak ye, and so do, as they that shall be judged by the law of liberty.” James 2: 10, 12.

BROTHERLY LOVE.

"God is love." "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him." "Beloved, if God so loved us, we ought also to love one another." "We know that we have passed from death to life, because we love the brethren."—*John*. We want no better evidence of the divine origin of our holy religion than the precious truth that the God of the Bible is the God of love. The scepter of heaven is the scepter of love, and heaven is the home of love. If we would enter heaven, we must love and be lovable as the children of God. The first "fruit of the Spirit" is love. "Because we love the brethren," we have the evidence—"we know"—"that we have passed from death unto life." This is positive knowledge. We begin that course of life here which is characteristic of heaven, if we are truly the children of God. Wars will cease; hatred, wrath, strife, malice and seditions will be put away, and in their stead "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," will exercise their gentle sway.

Its Characteristic.—Christian benevolence is a characteristic of love. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Bear ye one another's burdens and so fulfill the law of Christ."

Its Evidence.—Keeping the commandments of God is the evidence of love. "By this we know that we love the children of God, when we love God and keep his commandments." "For this is the love of God that we keep his commandments: and his commandments are not grievous." 1 John 5: 2, 3.

The Holy Kiss.—The salutation of the "holy kiss" is the Christian token of love. "By this shall all men know

that ye are my disciples, if ye have love one for another." John 13: 35. This is a command of God five times repeated: "Salute one another with an holy kiss." Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14. It was the practice of the apostolic church. Acts 20: 37. This is the symbol of spiritual love, given by the Holy Spirit to a holy people. We cannot evade the force of this command upon the ground that it is but once commanded. Neither can we discard it because it is not imperative, for it is each time given in the imperative mode. Besides all this, we cannot dismiss it from the church as some reject the Supper and feet-washing, upon the assumed ground that it was practiced by Christ and the apostles before Pentecost, and lacks apostolic authority, for it is an apostolic precept, repeatedly and positively given—and to "all the brethren." In the primitive church the holy kiss was observed at baptism, at feet-washing, at the Communion, at the ordination of ministers, etc. (See "Christian Antiquities," Art. Holy Kiss.) This is the practice of the Brethren. When the children of God observe this command, and thus give evidence that they love God by keeping his commandments, they are brought into holy Christian fellowship one with another, and into a holy communion with God. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." 1 John 4: 12.

Because the salutation of the kiss was common among the Jews and other Oriental nations, but is no longer a common practice, is no reason why this command should be disregarded. It only shows how the custom of the age has departed from the order of God. The law of God makes no provision for the ever-varying customs of the world. Neither is it necessary, in the observance of this rite, to salute all the saints, "male and female," any more than it would be necessary to salute all the saints that are living. To give the salutation on all proper occasions, among all the

brethren, fully answers the purpose of this command. In regard to this primitive practice, Dean Stanley justly observes: "Had any primitive Christian been told that the time would come when this, the very sign of Christian brotherhood and sisterhood, would be absolutely proscribed in the Christian church, they would have thought that this must be the result of unprecedented persecution, or unprecedented unbelief. It is impossible to imagine the omission of any act more sacred, more significant, more necessary (according to the view which then prevailed) to the edification of the service." ("Christian Institutions," p. 63.)

NON-RESISTANCE.

The doctrine of non-resistance is a fundamental doctrine of the Christian religion. It is a fundamental doctrine of the Brethren, as will be seen in the following article, from the proceedings of General Conference, of 1845: "In regard to our being altogether defenceless; 'not to withstand evil,' but to 'overcome evil with good' (Rom. 12), the Brethren consider that the nearer we follow the bright example of the Lamb of God, who willingly suffered the cross, and prayed for his enemies; who, though 'heir of all things,' had on earth 'not where to lay his head,'—the more we shall fulfill our high calling, and obtain grace to deny ourselves for Christ and his Gospel's sake, even to the loss of our property, our liberty and our lives." In support of the principles of non-resistance we produce the following Scriptural facts:

1. Christ is the "Prince of Peace." Isa. 9: 6.
2. His "kingdom is not of this world." John 18: 36.
3. His "servants do not fight." John 18: 36.
4. "The weapons of our warfare are not carnal." 2 Cor. 10: 4.
5. "We are to 'love our enemies.'" Matt. 5: 43.
6. We are to "overcome evil with good." Rom. 12: 21.

7. We are to "pray for them which despitefully use us and persecute us." Matt. 5: 44.

In contrasting the spirit of war and revenge of old times with the peaceable spirit of the Gospel, Christ says, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5: 39. When the disciples would have fire to come down from heaven to consume certain ones that did not receive him, our Lord rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9: 55: 56. To the one who struck a servant of the high-priest and smote off his ear, our Lord said, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Matt. 26: 52. Our Lord established his kingdom upon principles of peace. He reigns in the hearts of his people, and as love is an undying principle, his kingdom shall stand forever.

The relation which the kingdom of Christ sustains to the kingdom of this world, is fully defined by Paul, in Rom. 13: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil." Governments, then, are ordained of God for the protection of the righteous and the punishment of the wicked. The disciple of Christ is required to be subject to the higher powers. He is subject to the higher powers, though he is not a subject of them. The kingdom of Christ is not of this world. The government is, or should be, in the hands of the moralist. He stands between the righteous and the wicked, "the minister of God to execute wrath upon him that doeth evil."

But when the moralist would join the kingdom of Christ, he must relinquish the sword.

We lay down as a principle, that the government which respects the non-resistant principles of the Christian religion is the strongest, most honored, most permanent. There is no antagonism between the kingdom of Christ and the governments which God has appointed for its protection. "For this cause we pay tribute also: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The strongest support vouchsafed any government is conferred by the Christian, by his quiet submission to the laws, by his tribute, and by his prayers. Referring to their prayers for rulers, Origen says, "We are, in this way, more helpful to the kings than those who go into the field to fight for them."

It should not be inferred that if all would become Christians and non-combatants, some foreign power would "come and take away both our place and nation." So thought the Jews (John 11: 48), and, because they rejected our Lord and the peaceable doctrine he taught, the Romans did come, destroyed their city and carried them captive into other nations. No government can have a stronger support than the righteousness of her people, and that God who sets up whom he will to rule over them. Let the principles of peace roll on! Let the song of the heavenly host, at the Savior's birth: "Glory to God in the highest, and on earth peace, good will towards men," be echoed from lip to lip, till "they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4.

The design of the Christian religion is to bring us into such a relationship to God and to one another, as will fit us for heaven. That relationship is expressed by the word love. God is love. Heaven is the abode of love. We are to love God, one another, all men. It extends further—we

are taught to love our enemies. By this we overcome them. Love conquers the world. Until all men shall love one another, the purpose of God, in introducing the Gospel into the world, will not have been accomplished. It shall embrace more: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6, 9.

"O when will nations learn the ways of peace,
That human butchery on earth may cease;
And Christian principles and love efface
The last foul stain of war upon our race,
When all, as brothers of one family,
Shall, in this one resolve, at least, agree
That as they are the workmanship of God,
They will not help to shed each other's blood,
When Christ, who for our peace on earth was slain,
In glory shall return to earth to reign."

ANOINTING THE SICK WITH OIL IN THE NAME OF THE LORD.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." James 5: 14.

Our Lord commanded his disciples to heal the sick (Matt. 10: 8), and they "anointed with oil many that were sick, and healed them." Mark 6: 13. From these Scriptural facts we notice, (*a*) that anointing the sick with oil was appointed by the Lord; (*b*) that the disciples practiced it under his direction; (*c*) that it was through the Holy Spirit delivered to the churches; (*d*) that the Apostle James restricts the observance to the believers ("the sick among

you"); (*e*) that the anointing is to be done by the request of the sick; (*f*) and it is to be done by the elders of the church upon such request.

The Brethren have ever held to this service as an important one in its place, in view of the precious promises connected with it: 1. "The prayer of faith shall save the sick." 2. "The Lord shall raise him up." 3. "If he have committed sins, they shall be forgiven him." Let it be noticed in this connection that this rite is not imposed by the church upon the members, but it is the privilege which God has given the sick, to request its observance in their behalf by the elders of the church. Neither is it performed for the forgiveness of sins. The promise is: "If he have committed sins they shall be forgiven him." Sins are not in question in the service of anointing the sick. Sins may be present, or may not. If present, and the effect of sin, or the disease, be removed, why may it not please God to remove the cause? And if the sins of the sick be pardoned, it is the gift of free grace, through the merits of our Redeemer, upon condition of obedience to his Holy Will. Besides, faith and prayer are connected with the rite of anointing; and it is to be done in the name of the Lord; and as it is the Lord's appointment, it is the Lord's work.

Anointing the sick was not confined to the apostles, or the age of miracles. The duty and privilege of being anointed is extended to any in all the churches. There is no command given by the apostles to any in the churches to work miracles. But the Scripture authorizing this institution was addressed to the churches in general, and not to the apostles, nor workers of miracles. It was addressed to the "sick among you," and we still have the sick among us, and we have as great need of God's mercy and favor as in any age. It is faith that we need to bring the blessing of God within our reach. The prayer of faith shall save the sick. The elders should pray in faith, and the sick, with faith, unite in that prayer and in the full resignation to the

will of God, then the anointing with oil, in the name of the Lord, will bring the promised blessing, with new consecration of life to the service of God, that "whether we live, therefore, or die, we are the Lord's."

It is a comfort for us to know that the Lord careth for us in our sickness. He comes to us in our greatest need. When earthly comforts fail, then know the Lord is nigh. "The Lord will strengthen him upon the bed of languishing; and will make all his bed in his sickness." Ps. 41: 3. We believe in a present Savior: "Lo, I am with you alway, even unto the end of the world." When our Lord gave this promise of his continued presence with his disciples, he commanded them to teach the nations "to observe all things, whatsoever I have commanded you;" and as the apostle, through the Holy Spirit, taught us the duty of anointing the sick, we should continue to teach the people of God not to neglect this important service. It is a part of the Gospel which is to be preached to all nations, yet we seldom hear the subject mentioned in a public discourse. Because the Romish church has perverted this, as she has perverted other ordinances, is no reason why we should cease to teach and practice this institution in its simplicity, as given in the Gospel. In it we find exercise for faith, prayer, and obedience; and over it all, the promise of God.

Temperance.—The church is the oldest temperance organization on earth, and the record of the Brethren stands as a monument against the manufacture, sale, and use of ardent spirits as a beverage, admitting their use only, if necessary, for medical and mechanical purposes. To "be temperate in all things" (1 Cor. 9: 25), means all things lawful. In the use of intoxicants our motto should be: "Touch not, taste not, handle not." Col. 2: 21.

Taking of Oaths.—The Brethren do not take the civil oath in giving evidence before a court of justice, or elsewhere, but simply affirm. Our Lord says, "Swear not at

all; neither by heaven: for it is God's throne: nor by the earth, for it is his foot-stool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. 5: 34, 37. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12. This restriction is positive and conclusive; and any one who claims to be a follower of Christ whose word of affirmation could not be accepted as true, should not be accepted on oath. The ablest jurists of our country favor the discontinuance of the civil oath, because the Author of the Book by which they swear says: "Swear not at all," and because it implies that a truthful man may be credited every-where, except in a court of justice.

Going to Law.—The Brethren do not go to law before unbelievers, but settle all difficulties by peaceable arbitration in the church. Paul says, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" 1 Cor. 6: 1, 6, 7. As Paul, however, appealed to Cæsar (Acts 25: 11), so we have a right to appeal to the officers of our civil government for the protection of our liberty and rights against designing and wicked men. But in every case, of whatever nature, Christian forbearance should be used, and counsel of the church should be taken.

Non-conformity.—The Brethren do not conform to the world in dress, fashions, and customs which are contrary to

the Word of God. Paul says, "Be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12. "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3: 3. God was displeased with the daughters of Zion (Isa. 3: 16-24), because of their haughtiness, jewels, and ornaments; and he has made the subject of dress a part of his law in the Gospel, and it demands our attention and obedience. In our dress we should consult health, comfort and convenience. Plain and modest apparel becomes the followers of the meek and lowly Savior of men. God looks upon the heart, and the "ornament of a meek and quiet spirit is in the sight of God of great price." 1 Pet. 3: 4.

In religious exercises, public and private, women should have their heads covered, and men have their heads uncovered. Paul says, "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." 1 Cor. 11: 4, 5. The duty of man is further enjoined in verse 7. "For a man indeed ought not to cover his head;" and the duty of the woman (verse 10), "For this cause ought the woman to have power on her head because of the angels." The custom of the world differs from the order of God. Custom allows men to keep their hats on in religious exercises on funeral occasions. Is not that the time for solemn, earnest prayer? Shall we dishonor our head? Some contend that the hair is all the covering a woman needs. But Paul says, "We have no such custom, neither the churches of God." Our sisters wear a plain, modest covering in time of worship, one that has been worn by godly women for centuries, always new to the world, always becoming.

Secret Societies.—The church is an organization complete within itself. She takes care of her poor, relieves the afflicted and distressed, and each member finds within her bosom a home. The church is as a city set upon a hill that cannot be hid,—a light to the world,—a light to all. Christ said, in reply to the high-priest, “I spake openly to the world; and in secret have I said nothing.” John 18: 20. The mission of the Christian religion is to bring everything to light,—to throw light into all places darkened by sin. Hence, the church opposes secret, oath-bound societies and worldly organization. “No man can serve two masters” directly opposite,—one open, free; the other oath-bound, concealed in darkness. “Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.” Eph. 5: 11, 12. “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” 2 Cor. 6: 14. Secret societies fellowship Mohammedans, infidels, pagans,—characters which the followers of Christ cannot fellowship; whilst their impious titles, parades, regalia, etc., are in opposition to the teachings of Christ. We submit that it is the duty of the church to urge the world to forsake the kingdom of darkness, and come over into the kingdom of light, rather than that the subjects of Christ’s kingdom should lower their standard, and surrender their moral and spiritual power, by joining societies and organizations that belong to this world alone. We must forsake all for Christ.

CONCLUSION.

Am I a child of God? is a question that has blistered the lips of many; and it is a question we should be able to decide by the sacred standard of truth. We should not rest satisfied with ourselves so long as we are in doubt about our conversion to God. It is our privilege to know that we are

children of God. The Bible declares that "by the mouth of two or three witnesses every word shall be established." Now we have at least three witnesses by which we may know that we are the children of God. The first is the witness of the Spirit: "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. The office of the Spirit is to "guide us into all truth." John 16: 13. It is "the Spirit of truth." If our spirit willingly accepts all the truth, and is guided by the Spirit in obeying it, we have the witness of the Spirit that we are the children of God. Then the Spirit of God and our spirit agree,—both testifying to the same thing,—the Word of God. "Now if any man has not the Spirit of Christ, he is none of his."

The second is the witness of obedience: "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. This is positive knowledge. It is practical religion. Obedience to the commandments of God is the highway of holiness.

The third is the witness of brotherly love: "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14. Love is the essence of Christianity itself. It is to the moral and spiritual world what gravitation is to the physical world: it holds all things to a common center. Love binds the spiritual universe to the throne of God. Take away love and you take away religion itself. But some may ask, Who are the "Brethren," whom we are to love? "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12: 50. Hence, if we have the love of God in our hearts, we will love those that do his will. How is it with those who claim to be the children of God, and despise the followers of Christ? It is an easy matter even for sinners to love their associates. The children of God have their affections renewed, live in purer atmosphere, enjoy higher spiritual associations; and in it,

God has given them evidence that they "have passed from death unto life." With the witness of the Spirit, obedience, and love, we have the threefold evidence of our sonship. A child of God, then, lives in the Spirit, obeys God's Holy Will, loves the Brotherhood. He lives a holy life. This comprehends the whole of Christianity within us,—the Alpha and Omega of the Christian race.

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The Old Way of Baptizing.

32	Jesus		"Baptizing . . . into the name of the Father, and of the Son and of the Holy Ghost."— <i>Jesus Christ</i> .
	John		John baptized Polycarp or directed his baptism, and some years after ordained him bishop of Smyrna. "Polycarp always taught what he learned from the apostle."— <i>Irenaeus</i> .
66	Polycarp		"Eighty and six years have I served Him, and He never did me wrong; how can I blaspheme my King that has saved me?"— <i>Polycarp</i> .
105	Justin		"Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized."— <i>Justin Martyr</i> .
135	Clement		"Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed."— <i>Clement of Alexandria</i> .
166	Tertullian		"He commands them to be baptized into the Father, and the Son, and the Holy Ghost, not into a unpersonal God. And, indeed, it is not once only, but three times, that we are immersed into the three persons, at each several mention of their names."— <i>Tertullian</i> .
205	Monulus		"The true doctrine . . . doth yet abide with us, and especially in the article of baptism, and the trine immersion wherewith it is celebrated."— <i>Monulus</i> .
232			
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The diagram and quotations need no comments nor explanations. Many witnesses testify to the old way. Basil, Ambrose, Chrysostom, Augustine, all were living in 375 A. D. Basil says: "In three immersions the great mystery of baptism is performed." Chrysostom says: "Christ delivered to his disciples one baptism in three immersions of the body." Augustine says: "After you professed your belief, three times did we submerge your heads in the sacred fountain." And Ambrose gives a lengthy account of this first way of performing Christian baptism.

From the beginning until now a large majority of Christian professors admit the validity of trine immersion. They say it fulfills the commission. But a common saying of the present day is, that one way is as good as another; that a drop of water is as good as an ocean, just so the heart is right. But the heart cannot be right in disobedience,

1. The old way of baptizing,—the Christ-given way,—is by trine immersion.
2. To change any ordinance is to concede to all persons the right to change any other ordinance.
3. To accept a changed ordinance is to grant the right to change.
4. It is a risk of spiritual death if we take from or add to any part of the revealed Word of God. Rev. 22: 18, 19.
5. "We are buried with him by baptism." Rom. 6: 4.
6. Paul taught, "One Lord, one faith, one baptism." Eph. 4: 5.

The Importance of Church Membership.

THE church is of high origin. It is of God. It is of priceless value. Its establishment cost the blood of Christ. It is held in high esteem, for Christ loved the church and gave himself for it. Eph. 5: 25. The church is the kingdom of God, and his kingdom is an everlasting kingdom; "of the increase of his government and peace there shall be no end." Isa. 9: 7.

It is important to become a member of the church, for in the church is salvation. We have no promise of salvation out of it. We get into the church through Christ. We cannot enter in any other way. "By me if any man enter in he shall be saved." John 10: 9. We enter the church in Christian baptism and if we are in Christ we are in the church. "For as many of you as have been baptized into Christ have put on Christ." Eph. 3: 27.

If we leave the church we leave Christ. In the struggle for eternal life, the crown is to him that holds out faithful to the end. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10. In the church we learn the great lesson of perseverance,—a faithful continuance in well-doing. It is there that we learn the lesson of brotherly love and brotherly forbearance. Without the church there could be no preparation for heaven. We would lack life's discipline,—the struggle of the newborn soul for victory over the world. There would be no means of growth in knowledge and spiritual life, no life of separation from the world, no means of self-denial, of bringing into subjection all that is evil in human nature and developing all that is good.

In the church there is communion with God, union with Christ, and fellowship with the saints. The church is the "pillar and ground of the truth," and holds up before the world the pure Word of God, and invites sinners to come to Christ the way of salvation. It is the church that sends out God's faithful ministers and sustains their labors by her example in obeying the commandments of God, and in maintaining the principles of the Gospel of Christ. Each member has a part in this great work, and as each one gives and as each one does so shall be his reward. It is a work for Christ who gave himself for the church. In the church "we are laborers together with God;" then, as God gives the means and the power to do, each one should use them and not withhold them.

The church is an organization complete within itself. All her members receive her care, her love, her protection. All who join the church must come out from the world and be a separate people. God has put within the church all that is good, all that is needful for man's happiness here and hereafter. In the church the soul is fed with the Bread of Life; and the thirsty soul may drink the Water of Life. Within her embrace is life, and liberty, and exercise for all that is lawful, and pure, and holy.

The first step towards the church is a step towards heaven. The first step from the church is a step towards sin and death. Sin degrades, seeks lower levels—the level of the world that lieth in sin. Some are drawn away by a desire to dress after the fashion of the world. That desire is sinful; God would not have us decorate the body that shall die, but he would have us adorn the soul with Christian graces. Others are enticed into the meshes of some secret order where they spend their time and means to the furtherance of the kingdom of darkness. Then others, becoming restless under the restraints which Christ has thrown around his people for their protection from the inroads of the world, the flesh and the devil, seek more liberty in ways where the cross of Christ is not felt, and they need not bear his yoke.

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The Light-House.

"Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119: 105.

FAITH—IMPORTANCE OF.

FOR by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.—Eph. 2: 8.

For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.—1 John 5: 4, 10.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11: 6.

HOW FAITH COMES.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20: 31.

So then, faith cometh by hearing, and hearing by the word of God.—Rom. 10: 17.

FAITH ALONE NOT SUFFICIENT.

But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.—Acts 8: 12.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith

by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?—James 2: 14, 17-20.

Ye see then how that by works a man is justified, and not by faith only. James 2: 24.

BAPTISM.

Its Design.—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.—1 Pet. 3: 21.

For as many of you as have been baptized into Christ, have put on Christ.—Gal. 3: 27.

A Washing.—Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. 10: 22.

That he might sanctify and cleanse it with the washing of water by the word.—Eph. 5: 26.

A Burial.—Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6: 4.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Col. 2: 12.

Where Administered.—And were baptized of him in Jordan, confessing their sins.—Matt. 3: 6.

And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.—Mark 1: 5, 9.

And John also was baptizing in Enon, near to Salim, because there was much water there: and they came and were baptized.—John 3: 23:

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him.—Acts 8: 38.

The Mode.—Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28: 19. (See tract “Ten Reasons for Trine Immersion.”)

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Rom 6: 5.

FEET-WASHING.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well: for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily: I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.—John 13: 12-17.

Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently

followed every good work.—1 Tim. 5: 9, 10. See Tract on Feet-washing.*

THE LORD'S SUPPER.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.—Matt. 26: 26.

And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dip-peth with me in the dish.—Mark 14: 18-20.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.—Luke 22: 20.

When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.—1 Cor. 11: 20, 21, 25. See tract on Lord's Supper.*

THE COMMUNION.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 Cor. 10: 16.

TIME OF SUPPER AND COMMUNION.

He then, having received the sop, went immediately out: and it was night.—John 13: 30.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread.—2 Cor. 11: 23.

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THE SUPPER NOT THE PASSOVER.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.—John 18: 28.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.—John 13: 1.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! John 19: 14.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away. There laid they Jesus therefore, because of the Jews' preparation day: for the sepulchre was nigh at hand.—John 19: 31, 42.

HOLY KISS.

Salute one another with with an holy kiss. The churches of Christ salute you.—Rom. 16: 16.

All the brethren greet you. Greet ye one another with an holy kiss.—1 Cor. 16: 20.

Greet one another with an holy kiss.—2 Cor. 13: 12.

Greet all the brethren with an holy kiss.—1 Thess. 5: 26.

Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.—1 Pet. 5: 14.

ANOINTING THE SICK.

Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.—James 5: 14.

AGAINST GOING TO LAW.

But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault

among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?—1 Cor. 6: 6, 7.

THE BETTER WAY.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.—Matt. 18: 15-17.

OATHS PROHIBITED.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.—Matt. 5: 33-37.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation.—James 5: 12.

NON-RESISTANCE.

Ye have heard that it hath been said, An eye for an eye, and a tooth for tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy

cloak also. And whosoever shall compel thee to go a mile, go with him twain. You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matt. 5: 38-41, 43, 44.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.—Matt. 26: 52.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.—Luke 6: 27-29.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—John 18: 36.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12: 19-21.

THE COVERING.

Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.—1 Cor. 11: 4-7.

Judge in yourselves: Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.—1 Cor. 11: 13-15.

NON-CONFORMITY.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12: 2.

Set your affections on things above, not on things on the earth.—Col. 3: 2, 3.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.—1 John 2: 15, 16.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.—1 Tim. 2: 9.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.—1 Pet. 3: 3.

SECRET AND OATH-BOUND SOCIETIES.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John 18: 20.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?—2 Cor. 6: 14, 15.

See oaths, Matt. 5: 34; James 5: 12.

REWARD.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22: 14.

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Don't pull other people's houses down. Build a better one by the side of theirs and invite them over. Preach the Word.

WHEN I first began to preach, a venerable old deacon said, "Brother Daniel, I want to tell you something; when you go out to preach, don't pull other people's houses down or they will fight you. You build a better one by the side of theirs and invite them over." This is a good idea and may be done after the following plan:

PREACHING THE GOSPEL.

The Brethren preach the Gospel; (1) because the Savior commanded not only to preach the Gospel but to go in to all the world and preach the Gospel to every creature; (2) because the Gospel of Christ is a power of God unto salvation to every one that believeth; (3) because the preaching of the Gospel improves society. It makes the drunkard sober, the rogue honest, the liar truthful, the cruel kind, the vain modest, the licentious virtuous; encourages the poor, strengthens the weak, heals the broken-hearted, comforts the sick and the dying, and thus elevates, ennobles and comforts the race.

FAITH, REPENTANCE AND BAPTISM.

After the Gospel, which is composed of facts to be believed, commands to be obeyed, and promises to be received and enjoyed, has been preached and believed, the sinner changes his life from a life of sin to a life of obedience, demanding baptism into the body of Christ. After a proper understanding is had between the candidate and the saints, we go to a certain water, where, after a word of prayer another advance is made, and, like Philip and the Eunuch, they go down into the water, both the administra-

tor and the candidate. There, while bowed upon his knees, the candidate is thrice immersed face forward, and is thus buried in baptism, in the likeness of Christ's death; face forward, because this is the primitive practice, instituted by the Savior, and handed down to us through the apostles, as is the united testimony of all the ancient writers who describe the practice, there being not one case of single, backward immersion recorded beyond the reformation, which leaves this practice a human invention less than 400 years old.

Furthermore, the face-forward action is in the likeness of Christ's death. He bowed his head in death, and Paul says: "We are planted together in the likeness of his death," not in the likeness of his burial.

TRINE IMMERSION.

The Brethren baptize by trine immersion because Christ, in Matt. 28: 19, (R. V.) commands to baptize them "into the name of the Father, and of the Son, and of the Holy Ghost," which we cannot see how to perform without doing just as commanded. Had he commanded to baptize into the name of the Father only, it would require an action to obey the command. Had he commanded to baptize them into the name of the Son only, it would also require an action to obey the command. Had he commanded them to baptize them into the name of the Holy Ghost alone, it would, in like manner, require an action to obey the command. Now, inasmuch as the Lord did not command to baptize them into the name of either of these alone, but into the name of each,—into the name of the Father, and of the Son, and of the Holy Ghost, therefore we do just as commanded. If I should tell the boy to dip my pencil into the water, and into the milk, and into the wine, he could not possibly obey the command short of dipping the pencil three times,—once into each substance. Again, if I command the boy to write his name into the book of Matthew,

and of Mark, and of Luke, he will at once see that he must write his name three times to do as commanded,—once in each book. This the brethren do not regard as three baptisms, but three actions required to complete the one *baptisma* (dipping) spoken of by Paul in Eph. 4: 5.

DESIGN OF BAPTISM.

The candidate who has believed, repented and been thus baptized, has complied with the Lord's conditions of pardon. The Lord placed Naaman's cure on the other side of seven dips in Jordan, and the blind man's ability to see, on the other side of his washing in the Pool of Siloam. As they were obliged to come to where the Lord placed the blessing, or do without it, just so he placed salvation, or pardon, on the other side of faith, repentance, baptism, and the sinner must come to where it is, or do without it. Without faith it is impossible to please God. He that believeth and is baptized shall be saved. And to the Pentecostians, who had already believed, Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. And to Saul, who was penitent, Ananias said: "Why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

THE HOLY GHOST.

The penitent believer, who is the only proper subject for Christian baptism, being thus baptized,—born again, born into the family of God, pardoned,—is a child of God, and has the promise of the Holy Spirit, for which the brethren pray and lay their hands on every one they baptize as did the apostles. "And they prayed and laid their hands on them, and they received the Holy Ghost." Acts 8: 15-17. "And when Paul had laid his hands ~~upon~~ them,

the Holy Ghost came on them." Acts 19: 6. And in Heb. 6: 2 the laying on of hands is, by Paul, classed among the first principles of the doctrine of Christ, along with faith towards God, and repentance from dead works and of the doctrine of baptisms, etc. He is now numbered with the saints,—is one of them, and must walk in newness of life, must, in common with all the saints, both give and take counsel when necessary.

NON-RESISTANCE.

The Brethren never go to war, nor use carnal weapons against any one. They never learn the art of war because Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Resist not evil. Return good for evil. Paul taught, "If thine enemy hunger, feed him; if he thirst, give him drink." "Be not overcome of evil, but overcome evil with good."

GOING TO LAW.

The Brethren never go to law one with another in civil courts, but settle their own troubles according to Matt. 18. "If thy brother trespass against thee, go and tell him his fault between him and thee alone," etc. Paul says, "Brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law with one another." 1 Cor. 6: 6.

SECRET SOCIETIES.

The Brethren do not join secret nor oath-bound societies: (1) Because, to begin with, in so doing they violate the law of God in taking an oath. Jesus says, "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay:

for whatsoever is more than these cometh of evil." James says, "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12. (2) Because the Bible being a perfect law, contains every obligation required, therefore whatever obligation the secret order enjoins upon the Christian is necessarily human, schismatical and dangerous, for we may neither add to, nor diminish from the Bible. (3) Because we have already pledged our fidelity to Christ's law which embraces the whole duty of man, and it is therefore impossible for us to pledge our fidelity to another institution, different from the church of Christ and enjoining duties not found in the Bible, and maintain our fidelity to both. (4) Because whatever time or money is spent by the Christian to do good through the lodge, is credited to this worldly institution instead of the church. "Be not unequally yoked together with unbelievers." 2 Cor. 6: 14.

NON-SWEARING.

The Brethren refuse to raise their hand and swear like the world, when called before magistrates; they simply affirm without raising the hand. Jesus says, "Whatsoever is more than yea, yea, and nay, nay, cometh of evil." Simply raising the hand, on such occasions, is that much more than yea and nay, and therefore cometh of evil. The saints are under the deepest and most profound obligation to God to tell the truth without an oath, and Jesus, desiring that they should at all times feel and realize that oaths are therefore useless, said, "Swear not at all."

PLAIN DRESSING.

The brethren and sisters adorn themselves in plain and modest apparel and utterly repudiate the vain and ever-changing fashions of the world, comprehending the plaiting of hair (an ancient mode of ornamenting the hair), the wearing of gold or pearls or costly array, because so taught by the Holy Spirit through both Peter and Paul. 1 Pet. 3: 3. 1 Tim. 2: 8, 9. Here the Holy Spirit says, "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety." This shamefacedness and sobriety must not be forgotten, but must go with the modest apparel, it being forbidden by the Holy Ghost to wear gold,

pearls or costly array for adornment. Therefore the saints governed by the Holy Spirit will not wear them. Whatever of our apparel is not for comfort, convenience or health, is useless and wrong, costing more than it is worth, and should at once be rejected. It should be modest, plain, neat, comfortable, convenient and as healthful as possible. And whatever can be adopted that will make it cheaper, neater, more convenient, comfortable, healthful or modest, should be hailed with joy by every child of God.

THE PRAYER-COVERING.

In the worship of God the brethren appear before the Lord with their heads uncovered, and the sisters with their heads covered, in honor to God, because the Holy Spirit teaches, in 1 Cor. 11: 4, 5, "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." This covering spoken of cannot mean the hair, for then, if the hair were removed, she would be uncovered, and that would not be even all one as if she were shaven, there would then be no "as if" about it; it would be the thing itself. The hair cannot mean the covering spoken of on the man, for then must he take his hair off every time he prays or prophesies, which would be impossible. Hence the brethren have their heads uncovered in time of worship. The sisters wear the prayer-covering, a plain, white cap,—a cap because this is considered by the brethren and sisters to be as suitable as anything they could adopt. All being the same shows the oneness of mind, perfectly joined together in the same judgment, as commanded by the apostles, and exhibits that unity which is so commendable among the children of God.

FEET-WASHING.

The Brethren, in the evening, in connection with the Lord's Supper and the Communion, wash one another's feet as the Lord commanded. A full meal is prepared for all the members present, and is placed on tables around which the members are seated as one family. Before eating, one brother rises from supper, girds himself with a towel and both washes and wipes the feet of another, who then rises, takes the towel, girds himself with it, and both

washes and wipes the feet of the next, and so on until each member has followed the example and command given by the Master. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 14, 15. The sisters, in like manner, wash one another's feet.

THE LORD'S SUPPER.

After every brother and sister has followed the foregoing example and command of the Master and all are seated at the table again, and, after giving thanks to the Lord for the meal, they eat together, as one family, the supper, instituted by the Lord in that upper room in Jerusalem in the same night in which he was betrayed. This, by Paul, is called the Lord's Supper in 1 Cor. 11, of which Jesus said, "I will no more eat thereof until it be fulfilled in the kingdom of God," Luke 22: 16, and carries the mind to the marriage supper of the Lamb, which is yet in the future.

THE COMMUNION.

Immediately after the Supper the Lord instituted the Communion,—the bread and cup, commemorative of his death, as the following Scriptures plainly show: "And as they were eating, Jesus took bread, and blessed it, and brake it, and said, Take, eat; this is my body," etc. Matt. 26: 26. "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body." Mark 14: 22. Luke says, "Likewise also the cup after supper. Luke 22: 20. Paul says, 1 Cor. 11: 23, "I have received of the Lord that which I also delivered unto you, that the Lord Jesus, in the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, 'Take, eat, this is my body, which is broken for you.'" After the same manner he took the cup, etc. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." "This do in remembrance of me." The Brethren never could understand how a bit of bread and a sip of wine could constitute any supper, much less the Lord's Supper. They practice the feet-washing, the Lord's Supper and the Communion all in connection, and in the night as the Lord instituted them. John 13. 1 Cor. 11: 23.

THE SALUTATION OF THE HOLY KISS.

The Brethren practice the salutation of the holy kiss, commanded by the apostles in their letters to the saints,—four times by Paul and once by Peter. From all the various salutations, practiced among the different nations of the earth, the Lord chose this to be the manner in which his followers should salute one another. It contains the tenderest expression of love known to our race. The affectionate mother in every nation kisses her little darling. It is an outward expression of an inward feeling of love for the little one. So the Lord knew that in every nation his true followers would have an inward love one for another that would willingly find an outward expression one to another in the dearest token of love known to the race. They are therefore not only granted the privilege of expressing their love one for another in this way, but are five times commanded to do so. Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 24.

ANointing THE SICK.

The elders of the Brethren church anoint sick members with oil in the name of the Lord, when called upon to do so, because so commanded by the Holy Spirit. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him." Jas. 5: 14. Here are three things required and three promised. First, to call for the elders of the church. Second, to pray over him. Third, to anoint him with oil in the name of the Lord. The promises are: First, to be saved; second, to be raised up; third, if he hath committed sins, they shall be forgiven him. "They anointed many with oil that were sick and healed them." Mark 6: 13.

It is the imperative duty of every one to do the best he knows, and the Brethren cannot see any safer course to pursue than simply to obey all the requirements of the New Testament in all their simplicity, believing that the better we succeed in doing this the faster we will grow in grace, and the knowledge of the truth, and the greater will be our power for good.

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THE
PERFECT PLAN
-- OF --
SALVATION:
-- OR --
SAFE GROUND.

"Prove all things: hold fast that which is
good."—1 Thess. 5: 21.

BY J. H. MOORE.

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THE
PERFECT PLAN OF SALVATION
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Our Rule of Faith and Practice.

MAN is a religious being. He must have some system of worship. Therefore he needs a guide. We offer him the Bible, as the only safe and perfect guide known to man. This book contains all that is revealed of God and his will to the human race. We regard it as the only Book ever authorized by him, and the only one written by holy men, who wrote as they were moved by the Holy Spirit.

All those desiring to occupy *safe ground* should certainly accept the Bible as their guide in all religious matters. Whatever may be said concerning the merits of other books, we most assuredly know that the Bible is a safe guide. We are also confident that our salvation does not depend upon what is in *other* books, but upon what is in the Sacred Volume that God has given us.

We therefore accept the Bible, and that alone, as the only infallible rule of faith and practice. And in doing so, we are confident that we have something all religious bodies in Christendom must accept and acknowledge as absolutely safe; and if we obey from the heart the form of doctrine therein so clearly taught, all must admit that we occupy safe ground.

Among Christians there can be no dispute as to the Bible being a safe guide. Whatever disputes or doubts

may exist, are about other books. In them is where all the doubts may be found. Then, in accepting the Bible as our guide, we place ourselves, in this respect, beyond the reach of doubts. People may have their disciplines and confessions of faith, and even place great confidence in them, but they must always remain in doubt concerning their correctness or lawfulness. Furthermore, we certainly are not to be judged by the contents of other books, but by the Bible. The rules laid down in other works may be good, and even useful, but we are not to be judged by them. The Bible is the book which is to be opened on the day of judgment, and by that, and that alone, are we to be judged. Jesus said: "The words that I have spoken, the same shall judge him in the last day." John 12: 48. This he said in reference to the judgment. And since the Bible is the only book, by which we are to be judged in the last day, it is certainly important that we do our utmost to conform our lives to it.

IT IS SAFE TO OBEY THE BIBLE.

It never has been unsafe, or wrong, to obey all that God has required of his people, but it has always been unsafe *not* to obey him. It is not a question whether it is safe to believe and obey the Written Word, but, is it safe *not* to believe and obey it? All must certainly admit that the man who obeys the Bible is not only right, but on safe ground. Is the man who does not obey it either right or safe? Here is where we find the doubts.

Among the believers in the Holy Scriptures, it is not questioned whether or not there is a place of happiness for the righteous. This is undisputed; no one has the least reason to doubt it. But, Is there a place of punishment for the wicked? is the question that troubles the people.

The same revelation that declares there is a heaven, also states just as plainly that there is a hell. You show me a man who does not believe in the future punishment of the

wicked, and I will show you one who does not obey the Bible. Whenever I find a man who obeys from the heart that form of doctrine once delivered to the saints, I always find one, who not only believes that the righteous have the promise of eternal life, but that there is a place of punishment reserved for those who obey not God's holy commandments. That the righteous occupy safe ground has never been questioned; but do the wicked occupy ground that is either right or safe? This is the unsafe ground, if there is any to be found. If there is none here, then there is no future danger. Even those who believe that all mankind will be saved, whether they obey the Gospel or not, are all the while preaching their doctrines as though a man *had* to believe it in order to be saved.

WHO IS SAFE?

Since all are agreed that there is a place of happiness in the future,—a fact which is universally admitted,—now the question is, Who shall enjoy that happiness in the future world? That those who obey the Gospel will, is admitted by both saint and sinner. This much, then, is settled. We know that they are safe. There is not one doubt about this. But now comes the fearful question: Can those who do not obey the Gospel be safe? Here grave doubts come in. There are no doubts respecting the destiny of the righteous, but that of the sinner is all uncertain.

Let us ask some of those, who hold this universal salvation, a few questions: Do you believe that the Bible is the Word of God? The reply is, Certainly we do. Then, is it right to obey the Word of God? Again their answer must be the same. Does not the man who obeys the teachings of the Bible, as a rule, enjoy life as well as those who violate them? Certainly; he is the happiest man among us. Very well, will he not also be happy in the world to come? Here they must give the same reply. Now then, in view of this important subject, I summon the

whole Universalist Fraternity, and ask them to render an impartial verdict in the case. It is agreed that the Bible is the Word of God, that it is right to obey it, and that the man who does so will be happy in this world and also in the world to come. Now then, I want to know if that man is not *infallibly* safe? Their whole Fraternity must respond in the affirmative. But is the man right who does *not* obey the Bible? *Is he infallibly safe?* Here is where the doctrine of universal salvation brings in the difficulties. Then the man, who willfully ignores the teachings of the Scriptures, is not safe; he is, beyond question, occupying ground that is questionable. He is running the risk of losing both soul and body in hell.

ONE SYSTEM OF RELIGION.

We are confronted on every hand by conflicting theories and discords concerning the Christian religion. The masses have become so confused that thousands have grown seemingly indifferent. Amidst these conflicting theories we desire to point out a course that must remain unquestionably safe.

If the Scriptures teach anything at all, they certainly set forth the following:

1. One God, who is the Father of us all, the Creator of all things, the one true and living God.
2. One Lord, the only begotten Son of God; our Redeemer, the Christ, the Head and Founder of the Christian church.
3. One Spirit, our Comforter, which is to guide us into the way of all truth.
4. One church, of which Jesus Christ is the Head, Founder and Law-giver. The "Church of the living God,—the one body."
5. One Law, which is the New Testament,—a perfect law, to which we must not add, and from which we dare not subtract.

6. One faith, of which Jesus Christ is both Author and Finisher,—a faith which is made perfect by works.

7. One baptism, which is administered “into the name of the Father, and of the Son, and of the Holy Ghost.”

All true believers must worship this one God, obey and follow this one Lord, be guided by this one Spirit, be connected with this one body, even as called in one hope of their calling; obey this one law, be in full possession of this one faith, and submit to this one baptism. All admit this to be safe ground; nobody denies it; about this there is no question, all the trouble is about the other systems.

In the beginning of the Christian dispensation there was but one true evangelical church; all the apostles and disciples of Christ were connected with this one body. They had but one law,—the Gospel. They all heard this, believed and obeyed it, so that in faith and practice there were no divisions among them, but they were perfectly joined together in the same mind and in the same judgment, all speaking the same thing. They heard, believed, and obeyed the whole law. About those who believed and obeyed the whole law being on safe ground, there is not one particle of doubt, all the doubts are about those who did *not* obey the *whole* law.

This one church was founded by Jesus Christ, and is the only church ever founded by him; all other churches were founded by somebody else. This church had one uniform system of faith and practice; the members had but one law to govern them, and that was the Gospel; nothing more and nothing less. Paul did not shun to declare the whole counsel of God to the members of this church. The Gospel that they obeyed was precisely the same that we now have in the New Testament. This was their law, and their only law. They not only believed it, but obeyed it.

They did not select a part of the law to suit their own taste; they took the *whole* law. Their plan of salvation was then safe. About it there was no trouble, because

they had the whole law, and nothing but the law. The only troubles were about other plans that did not embrace the entire law, and there is just where all the difficulties are to-day. Everybody admits that they who obey the *whole* law are on safe ground; the only difficulty is about those who obey but a *part* of the law; here is the trouble in this world. There is just where the trouble is going to be in the world to come.

No church can be the church of Christ unless it is governed by the *whole* law. A church that obeys but a part of the law is not the church founded by Christ. That the church which carries out the form of doctrine "delivered unto the saints," is the church of God, the body of Christ, will be questioned by none; the only difficulty is about other churches.

If the great Judge of all the earth sees proper to merely wink at their departures and conflicting speculations, and admit them through the shining gates of heaven to the everlasting "paradise of God," he certainly will not exclude those who have kept the "*unity* of the faith" and "obeyed from the heart" *all* things whatsoever Christ and the apostles have commanded. Conceive the idea, if you can, that it could so turn out, that *all* mankind, irrespective of character, will be made holy and happy in the future world; will not those who *obey* the Gospel be as happy as the others? Is not the ground, then, that we occupy, safe?

THE GOSPEL PLAN OF SALVATION.—IN TWO PARTS.

As before remarked, the church founded by Jesus Christ was governed by the Gospel. Whatever this required, the early Christians did; they never called any of the commandments *non-essential*. This Gospel requires all to believe, repent, confess and be baptized. We have no account of any person being in this church who was not baptized. Baptism was for, or in order to, the remission of sins,—the initiatory rite into the church. Through this all

had to pass into the church. This was to be "born of water," to be "baptized into Christ,"—into the church. The plan of salvation, as presented to us in the New Testament, is properly in *two parts*:

1. *Salvation from sin, i. e., pardon*,—this is guaranteed on condition of:

(1) FAITH. "He that believeth not shall be damned." "Without faith it is impossible to please God."

(2) REPENTANCE, or reformation of life, or a change of conduct. Peter says, "Repent, every one of you." God now commandeth all men every-where to *repent*." "Cease to do evil and learn to do well."

(3) CONFESSION. "If thou shalt *confess* with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth *confession* is made unto salvation." Just before the Ethiopian eunuch was baptized, he made the following confession: "I believe that Jesus Christ is the Son of God." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10: 32.

(4) BAPTISM. "Repent and be *baptized* every one of you." "He that believeth and is baptized shall be saved." "Why tarriest thou? Arise and be baptized."

(5) THE PROMISE, then, is (a) the forgiveness of sins and (b) the gift of the Holy Spirit. "He that believeth and is baptized *shall be saved*," i. e., pardoned. "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." Here, then, is the first promise, and now comes the second, "and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

2. *Salvation in Heaven*.—The commission given by Christ, and recorded in Matthew, 28: 19, 20, is in two parts: (a) "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the

Holy Ghost." (b) "Teaching them to observe all things whatsoever I have commanded you." Wilson's translation says, "All things which I have enjoined upon you." The term "*all things*" here does not mean just a *part* of the commandments, but *all* of them. Of the Pentecostians, after they were baptized, it is said, "And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread." Acts 2: 42.

The first part of the plan of salvation is intended for the sinner, telling him what to do in order to be pardoned or get into the church,—what to do to be a Christian. The second is for the saint, telling him what to do in order to obtain glory and honor and immortality. The first takes him into the church, and the second tells him what to do after he is in the church. The first *makes* him a Christian, and the second *keeps* him such. The first plucks him from Satan and places him in the church militant, the second keeps him in the church militant and prepares him for the church triumphant.

FAITH, REPENTANCE AND BAPTISM.

This Gospel, in order to salvation, requires faith, for "without faith it is impossible to please God;" and, "he that believeth not shall be damned." That faith is essential to salvation is not questioned.

Peter, being guided by the Holy Spirit of God on the Day of Pentecost, says, "Repent and be baptized every one of you." God "now commanded all men every where to repent." Acts 17: 30. It is maintained by not a few that faith, and that alone, is all that is required in order to pardon. But, since we are seeking safe ground on this subject,—ground which none dare question,—suppose you have faith only, and, on the other hand, we have faith and repentance. Now, then, let the reader decide the question, Who occupies the safe position? If God requires faith only, then we have that as well as they, but if, on the con-

trary, he commanded all men every-where to repent, and requires both faith and repentance, then are we not safe? If this is not safe ground on this position, there is none to be found.

But, in addition to faith and repentance, Christ says, "He that believeth and is baptized shall be saved," and Peter told the Pentecostians to "be baptized in the name of Jesus Christ for the remission of sins." When Paul was at Damascus, one Ananias came to him and said, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. These quotations introduce the subject, as well as the validity of baptism. On this, as well as other positions, we desire to occupy ground that is infallibly safe.

It is never a question whether it is safe to be baptized. The uncertainty is about *not* being baptized; here is the unsafe ground. Other things considered, we know that a man does right when he is baptized, but the doubtful point is, Does he do right who is *not* baptized?

In the time of the apostles we know that there were persons in the church who had submitted to this ordinance; hence, the only difficulty to be settled is, were there any in the church who were *not* baptized? We accept it as a fact, that a man can be baptized into Christ, but, can he get into Christ and *not* be baptized? "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27.

The Holy Spirit, by the mouth of the Apostle Peter, said to the penitent believers on the Day of Pentecost, "Repent and be baptized every one of you . . . for the remission of sins." Why must they be baptized? ANSWER.—"For the remission of sins." Was it safe to submit to Peter's instruction on the occasion? "They that gladly received his word were baptized." Acts 2: 41. Were they not on safe ground when they believed, repented and were baptized for the remission of sins? Every candid reader must admit that they were. Very well; were

they on safe ground who simply believed and were not baptized? Here is where the trouble comes in; not about those who did what Peter commanded, but those who did not obey him.

Faith changes the heart from unbelief to belief. In repentance the conduct is changed, there being a turning from evil to good, or a turning away from sin to righteousness. In baptism the relation is changed from the kingdom of Satan to the kingdom of God. This is the new birth, when the penitent believer becomes a new creature in Christ Jesus. This is accomplished by the Word of God, which is the seed, being planted in the heart and growing until the new birth is brought about. Back of this work is the Holy Spirit, which uses the Word to effect the conversion of the sinner. The Word is the sword of the Spirit, or the instrument used by the Spirit to accomplish its work in turning the people away from their sins and leading them into the way of righteousness.

Perhaps we can give satisfactory reasons on the question. We therefore start out with the following inquiry: Is baptism a commandment of God? All must answer that it is. Is it right to obey the commandment of God? All Christendom must admit that it is. So far there is no trouble. But we have another question: Is it *safe* not to obey the commandment of God? Here the danger comes in. All admit that it is safe to obey the commandment of God, and also right. That being true, it must be infallibly right; and if infallibly right, then, as a logical consequence, infallibly safe.

Conceive it to be a fact, if you can, that baptism is not one of the conditions of pardon. Do you suppose that God will condemn us simply because we were baptized? If he does not demand that we be baptized, then are we not as safe as you? But let us turn the scale a moment; supposing it to be a fact, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

John 3: 5. Then how about your unbaptized persons? The one who is baptized is on safe ground, whether you are or not. If, in this case, you wish to occupy ground that is infallibly safe, "arise and be baptized, and wash away thy sins, calling on the name of the Lord." Remember, however, that it is the blood of Christ that cleanseth us from all sin, and, when buried with Christ by baptism, we, in a figure, come in contact with his blood.

THE MODE OF BAPTISM.

That our Lord was baptized in one way, and that only, none will dare question; hence there was but one example set by him, all other examples were set by somebody else. Without entering the field of regular controversy, we may easily determine what is safe ground here.

It is not questioned whether immersion is right, but are sprinkling and pouring right? About immersion being baptism, there is not one particle of dispute among men of learning; all the dispute is concerning sprinkling and pouring. That immersion is safe ground, is admitted the world over. Never has its validity been called in question by any person of much note or learning. And in addition to this, every leading denomination of Christendom either does, or once did, admit immersion to be valid. There is not one church on earth, that holds any respectable claim to antiquity, that did not, at one time, practice immersion and admit it to be safe ground.

When Christ commanded the apostles to baptize the nations, he used the Greek word *baptizo*. That this word means immersion, is not denied by a single Greek Lexicographer of any note. In short, I do not know of one writer who denies it. All admit it to be immersion or dipping. The only point of dispute is whether it means sprinkling or pouring. Here some learned men disagree, not about *baptizo* meaning immersion, but about it meaning sprinkling and pouring.

Immersion is universally admitted to be safe, and is ground even beyond dispute. We at once reach safe ground as to the action, and that is *immersion*,—a method that we all know is right. When we select immersion and that alone, then, and not till then, do we have a method that is infallibly safe, a method that none dare call in question,—a method that is sanctioned by all the leading denominations of the earth; a method that has been practiced in every age of the Christian church, and a method whose origin cannot be found this side of the introduction of Christian baptism.

BACKWARD AND FORWARD IMMERSION.

We do not propose at this time to settle the question whether it is possible to obey any of the commandments of God by going forward. The question is, Can we obey any of them by going backward? We do not intend to settle the question whether God is pleased with the *forward* action in baptism, but will he sanction the *backward* action? Nobody questions the validity of the forward action, the trouble is about the backward motion. We all know that our Great Law-giver has given commands that required a forward motion, and about this there is no dispute, but did he ever, since the world began, give a command that required a backward action?

All leading religious denominations agree that the forward action is both safe and right, but the great difficulty is about the backward action, is it either safe or right? We know that the forward is,—and, furthermore, we learn that in the time of the apostles the administrator placed his right hand on the head of the candidate, and gently bowed his head forward till he was fully immersed. So write the ablest Baptist historians. I know of no instance, in the practice of the early Christians, where they ever practiced the backward action; nor did the backward action come into use, among those who were immersed, till some time after

the beginning of the Reformation (A. D. 1517). It was then introduced by a class of people who imagined that our Savior was laid on his back in burial; hence, in the likeness of that imaginary manner of burying, they began laying the body backward into the water, and the various religious denominations that have sprung from them, still use the backward action, not because it was practiced by the apostles, or any of their immediate successors, but because it has, in some way, crept in among them.

There are many who condemn sprinkling and pouring because they are human inventions, and at the same time practice the backward action, which is not yet four hundred years old, lacking not less than 1440 years of being as old as Christian baptism.

In the confirmation of our position, respecting the origin of the backward and the antiquity of the forward immersion, we present the following extract from Judson, a learned Baptist writer, whose prejudices were wholly on the side of backward immersion. His frank and deliberate concession should be regarded with more than ordinary interest:

“Immersion, however, maintained the ground until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previous to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken into the hands of the administrator, and laid under water in the baptismal font, and not having much, if any, communication with the Baptists on the Continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward under the water. They were probably confirmed in this idea by the phrase, ‘buried in baptism.’ The consequence has been that all the Baptists in

the world, who have sprung from the English Baptists, have practiced the backward posture.

“But from the beginning it was not so. In the apostolic times the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator’s hand bowed forward, aided by the genuflection, which instinctively comes to one’s aid, when attempting to bow in the practice, until his head was submerged and rose by his own effort.”—*Judson on Baptism*, p. 112.

To suppose that God will sanction the backward baptism, is to simply put the inventions of men on an equal footing with the “thus saith the Lord.” We are not aware that he ever did sanction the introduction of a human invention in the room of a Divine appointment, and to presume that he will in this case, is neither reasonable nor necessary. It is, then, not even so much as questioned whether the forward baptism is right, but is the backward right? Here are all the doubts. We will stand on safe ground and go FORWARD in the likeness of our Savior, when he bowed his head and gave up the Ghost.

All the communities of believers, established in the early ages of Christianity, either by the apostles or any of their immediate successors practiced the forward method of baptizing. In the early times no one ever dreamed of baptizing any other way. The Waldenses also practiced the same mode, while none have used the backward method except those who have, in some way, sprung from the English Baptists. Even their own historians regard them as the inventors of this modern method. All the evidence in existence, both Scriptural and historical, is decidedly in favor of the position that the Lord Jesus was baptized by bowing forward under the hand of John the Baptist, and those who propose to follow Jesus rather than man should submit to no other method. This we are certain is not only right but safe.

As this work will likely fall into the hands of many who practice backward baptism, it may be proper to give them a few problems to solve:

1. Find just one case where *backward* immersion was used before the reformation (A. D. 1517).

2. 1 Cor. 10: 2. Since the passage through the Red Sea is a figure of Christian baptism, where is your authority for dipping *backward* when the Israelites were commanded to go *forward*?

3. 1 Pet. 3: 21. As the salvation of Noah and family in the ark is a "like figure whereunto even baptism doth also now save us," where is the authority for backward baptism in this case, since they did not walk backwards into the ark?

4. Rom. 4: 3, 4, 5. Since Paul says we are planted (baptized) in the likeness of Christ's death (which took place on the cross when he bowed his head and gave up the Ghost), tell us whence you get your authority for baptizing backward in the likeness of his *burial*?

5. "Without the shedding of blood is no remission." (Heb. 9: 22.) The blood of Christ was shed while on the cross, where his death took place; in the likeness of this death we are baptized and come in contact, by a figure, with the blood shed here, "which cleanseth us from all sin." 1 John 1: 7. Will those who dip *backward* in the likeness of Christ's *burial*, where no blood was shed, please tell us where they come in contact with the blood that cleanseth from all sin? Not in the likeness of his *burial*, because there was no blood there; not in the likeness of his *death*, for they do not baptize in that way.

TRINE IMMERSION.

It seems neither reasonable nor necessary that we be called upon to settle the question whether or not *trine* immersion is safe. There are but few who doubt this. The main difficulty is not about *trine* but *single* immersion; here

is where the difficulties come in. Among the unlearned the inquiry is, What was the apostolic method? but not so among the learned ancient Greek and Latin scholars; they all, without one known exception, not only practiced trine immersion, but maintained that it was the method taught by Christ and practiced by the apostles. Even those who practiced the single do not doubt the validity of the three-fold immersion, knowing that in it are embodied all the elements that can possibly be connected with Christian baptism, as taught in the commission. Let this last commission, given by Christ and recorded by Matt. 28: 19, teach what it may, either single or trine immersion, there is no one who can consistently say that trine immersion does not contain all that is therein taught.

I have yet to find the first man who contends that trine immersion does not meet all the demands of the commission. The trouble has been in trying to get single immersion to meet all the demands which the commission requires. If I take a candidate into the water and say, "I baptize thee into the name of the Father" (then dip him), "and of the Son" (dip him), "and of the Holy Ghost" (dipping him the third time), there is no one who will say I did not do just what I said I would. Will anyone say that the candidate was not "baptized into the name of the Father, and of the Son, and of the Holy Ghost"? About this there is not, nor can be, any dispute. This we know is right. But if, on the contrary, I should say, "I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost," *then dip him*, it is questionable whether I have done just what I said I would do. If, in the former case, I did what I said I would, then, in the latter I did not. The former we know is right, but all the doubts are about the latter.

The formula of baptism,—*"baptizing them into the name of the Father, and of the Son, and of the Holy Ghost,"*—as it stands recorded by Matthew (Revised Ver-

sion), is elliptical, and supplying the ellipsis, agreeable with the laws of language, it will read as follows: "Baptizing them into the name of the Father, and *baptizing them into the name* of the Son, and *baptizing them into the name* of the Holy Ghost."

This is what Paul calls "one baptism" (Eph. 4: 5), or, as Wilson renders it, "*one dipping*," not *one dip*. One dipping is the true meaning of the Greek word *baptisma*, and was so understood by the ancient Greeks, in whose mother tongue the New Testament was first written. In the commission we have three distinct names,—Father, Son and Holy Ghost. It is into these three distinct names that we are to be baptized, which cannot be done short of a three-fold immersion. About being baptized into three distinct names with three distinct actions, there is not one particle of dispute. All the difficulty is in trying to baptize a person into these *three* names with *one* action. That a man can be baptized into one name with only one action is a settled fact. But can he be baptized into three names with but one action, is where the controversy comes in. About the former there is no controversy; all the disputing is about the latter.

Whether the commission teaches single or trine immersion, is to be determined chiefly, though not wholly, by the meaning of the language. A learned man determines for himself by his own personal knowledge of the Greek; but, on the other hand, the unlearned must be governed by the best evidence that he can obtain from the testimony of others. To the latter it is sufficient to observe that the commission was originally written in Greek, the native language of the Gentiles, to whom the Gospel was first preached, and it must be evident that they did understand their own language,—in the early ages of the Christian church,—far better than we at this remote period. They have always maintained that the commission teaches trine immersion; and, therefore, from their first embracing of

Christianity in the first century, to the present time, they have practiced the threefold immersion. To doubt this meaning of the Greek commission, is to question millions of native Greek scholars' knowledge of their own mother tongue.

Furthermore, there is not a Christian church, known to me, upon the face of the globe, which holds any just claims to antiquity, that did not at one time practice trine immersion; upon this point I challenge investigation. There is no historian, however well learned, who can trace single immersion, as a practice, beyond the middle of the fourth century. There it was introduced by the authority of Eunomius,—the father of the practice; while, on the other hand, trine immersion can be traced, in an unbroken line, from the present day even unto the Golden Age of the Christian church,—far beyond the origin of either sprinkling, pouring or single immersion. Its origin no man on earth can find this side of the beginning of Christianity itself. Here, then, is a method in which we can confide, one that all leading denominations acknowledge to be valid. Here is safe ground that none dare call in question without condemning their own practice either in modern or ancient times. No one who has been lawfully baptized by this method, is dissatisfied with his baptism; all the dissatisfaction is about single immersion. The simple fact that all leading denominations regard trine immersion as valid baptism, and will receive it into their churches unchallenged, ought to settle the question in the minds of all thinking people. When we have a baptism that is so generally accepted, we may rest assured that it is proper and safe; for it is not at all likely that all leading denominations would happen to agree on the very baptism that was wrong.

FEET-WASHING.

As before stated, the Gospel is properly in two parts,—the one part telling the sinner what is required of him that

he may get into Christ, into the church; and the other, what is required of him after he is in the church. So far we have endeavored to point out safe ground for those seeking pardon of their sins and admission into the body of Christ. By the help of God we now propose to call attention to some duties devolving upon those who have entered the church, and who are willing to go on to perfection in their Christian life. In examining these items, I shall more particularly notice the controverted points, that in them we may find a position which is safe.

I now call attention to feet-washing, as commanded by Christ, when he said to his disciples, "Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 13, 14, 15. There are three things connected with this language that will not likely be questioned:

1. Christ washed his disciples' feet.
2. He commanded them to wash one another's feet.
3. The apostles occupied ground that was infallibly safe, whenever they did what Christ commanded them to do. And now, without stopping to consider the merits of the vain speculations, theories and hair-splittings of modern theologians, we at once look for safe ground.

It seems wholly unnecessary to attempt to settle the question, whether it is right to wash one another's feet. Nobody doubts this; all the doubts are about those who do *not* practice feet-washing. That those who do what Jesus commanded, occupy safe ground in this particular, will not likely be questioned; all the difficulty is concerning those who refuse to obey this command. This is just where the trouble was with Peter, not about having his feet washed, but about *not* having them washed. Here is also where the difficulty was about the widows, mentioned in 1 Tim. 5. That those who "washed the saints' feet" had done right,

is questioned by none; the trouble was about those who had *not* washed the saints' feet; and let me warn you, gentle reader, that right here is where some of the difficulties are going to lie in the world to come.

That Christ and the apostles practiced foot-washing, has never been called in question, and that they occupied ground that is infallibly safe, is admitted the world over. Now, then, in view of our eternal welfare, I ask the candid reader, Is there any other safe ground, save that which was occupied by Christ and the apostles? If there is, then point it out and tell us where it is. If we, as a religious body, occupy the same ground occupied by these venerable characters, I then ask, in the name of all reason, Do we not occupy ground that is infallibly safe! The object of this work is not to refute man's speculations; but even suppose the Lord did not intend to make it obligatory upon us to wash one another's feet, do you even presume that he will condemn us simply because we practice this ordinance? Christ and the apostles did the same; and even admitting that it is not binding upon us, we are then safe as well as they. But if, on the contrary, it is binding, then we are safe anyhow. What about those who do not practice it? This is where the danger comes in.

But somebody concludes that it is simply an *act of hospitality* and not a *church ordinance*. Well, suppose you prove it to be an act of hospitality, what does that amount to? You might use precisely the same arguments and prove that *our* practice is an act of hospitality also. We practice it just as Christ and the apostles did. Suppose Peter had told the Lord that foot-washing was simply an act of hospitality, and therefore not binding, do you suppose the Lord would have excused him? If, then, the Lord would not have excused Peter, how do you suppose he is going to excuse you? When Peter refused to have his feet washed, Christ told him, "If I wash thee not, then thou hast no part with me." In view of this, I propose the

following questions: Did Peter occupy safe ground when he said to Christ, "Thou shalt never wash my feet"? Every reader must confess that he did not. Very well, Did he occupy safe ground after he had submitted? Every one must confess that he did. If Peter occupied dangerous ground simply because he refused to submit to the ordinance of feet-washing, what will be your condition if you occupy the same ground?

Feet-washing, as commanded by Christ, is no more designed to cleanse the feet, than baptism for the remission of sins is designed to wash away the filth of the flesh. While both are external acts, they have their spiritual import, and are to the soul what the washing is to the flesh. However honest or learned men, who speculate about feet-washing being an oriental custom or an act of hospitality, may be, they have one special object in view, and that is to keep well-meaning people from doing what the Lord says they ought to do. But if, on the contrary, we follow Christ and not man, then, and not till then, do we occupy ground that is infallibly safe. If we do just what Christ has commanded, regardless of modern speculations, is there anyone who can say that we occupy ground that is not safe?

THE LORD'S SUPPER.

In observing the Lord's Supper, the Corinthian church got out of order, and Paul, when correcting them, refers to their disorder in the following language: "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." 1 Cor. 11: 20, 21. That the Corinthians had a supper is a settled fact, but it was not the *Lord's* Supper, for the reason that it was their *own* supper.

This is the only place where the term "Lord's Supper" is used in the Bible, and it is therefore important to understand the meaning of the term. There are two very

important facts that lie at the very foundation of this subject:

1. The Lord's Supper must be a *meal*, and
2. That meal must be a *supper*.

That which is not a supper, though it be a meal, cannot be the Lord's Supper, for the reason that it is no *supper* at all. There are people who take the Communion about noon, and then call it the Lord's Supper. What does the reader think of eating supper at noon? Can such a thing be done? Everybody knows that we can eat dinner at noon, but the question is, Can we eat supper at that time? Here is one of the doubts that we meet with. A supper is not only a *meal*, but it is an *evening* meal, a meal eaten at, or near, the close of the day. To talk about eating supper at noon is about as logical as talking about the sun setting in the middle of the day. The Communion consists of a small bit of bread and a sip of wine. Can anyone, according to the general import of language, call that a meal? Let us use a little good common sense. Suppose you were to sit down to a table on which was only one small bit of bread and one sip of wine; could you conscientiously call that a meal? Certainly not. We have no more right to call a small bit of bread and a sip of wine a meal, than our Pedobaptists have for calling sprinkling and pouring baptism. We might give quotations from Greek dictionaries, and prove that the Greek word *deipnon*, which is translated supper, properly means not only a meal, but an evening meal; but, since we are seeking for ground that is not only safe, but such as can be easily understood by all classes of readers, it is probably not necessary to do so in this case.

That the Lord Jesus instituted the Communion in the evening, is a fact that no Bible reader will deny (1 Cor. 11: 23), and so practiced the apostles (Acts 20: 7-11). That they occupied safe ground is another fact equally conclusive. And if we, by walking in their footsteps, also celebrate the death and suffering of the Lord in the even-

ing, we then, side by side with them, occupy the same ground. About this being right, there is no question. The trouble is about those who take it at noon, and not about those who take it after night, as the apostles did.

The Communion is never called the Lord's Supper in the Bible. Supper being a meal, and the bread and wine no meal, it certainly follows that they are not the Lord's Supper. Luke 22: 20. "Likewise also the cup after supper," showing that they had a *supper* in addition to the Communion. Whose supper was this? Was it the "Lord's Supper" or did it owe its existence to somebody else? Who had the Supper prepared? Was it the Lord or was it his disciples? You may call it the passover as much as you please, one thing is certain, it was a *supper*; and for the simple reason that it was prepared according to the direction of the Lord, it was his supper, hence the Lord's Supper. Here is safe ground in this matter, ground that none dare condemn without opposing the practice of Jesus himself. "If ye know these things, happy are ye if ye do them."

THE SALUTATION OF THE HOLY KISS.

The Holy Spirit of God, through the Apostle Paul, has said, "Salute one another with an holy kiss." Rom. 16: 16. God is very precise in giving his commands. In this he not only tells what to do, but *how* to do it. The command is to "salute," but the question may arise, *Whom* shall we salute? Ans.—"One another," or, as Paul elsewhere expresses it, "all the brethren." 1 Thess. 5: 26. But one asks, Who are the brethren? Ans.—The children of God. (Compare 1 John 3: 14 and 5: 2.) He not only tells us to "salute one another," but without leaving the matter to our choice, says it must be with a kiss; not only a kiss, but a "*holy* kiss."

Of all the commandments in the Bible this is perhaps the plainest and the least difficult to be understood. It is spoken of no less than five different times in the epistolary

writings, and each time by the inspiration of the Holy Spirit, and therefore to refuse to obey it is to resist the Holy Spirit of God.

You may say what you please about its being an oriental custom, it is a *command of God*, and even if it had been practiced by every nation under heaven, that would not make it null and void, as the positive commands of God are not predicated upon the world's not doing thus and so.

If you establish the fact that the ancient Greeks, Jews and Persians saluted each other with a kiss, you only prove that they were just that much better, in this particular, than nine-tenths of our modern professors; or you simply prove that they by nature, without the Gospel, obeyed God better than you with all your light and knowledge.

But, in this matter, we are seeking for something that is infallibly safe and need not, for one moment, trouble our minds with modern theories. It is not likely that we are under obligations to prove that it is *safe* to "salute one another with an holy kiss," for I do not believe that there is any one who denies it. It is also a settled fact that the apostles and primitive Christians did thus salute each other; that they were on safe ground is also beyond question, and if we, with them, occupy the same ground, are we not equally safe in this respect?

There is, however, an easy and a satisfactory way of getting this matter fully before us. We start with the inquiry, Is the salutation of the holy kiss a command of God? All parties must admit that it is. It being admitted that it is a command of God, the next question presenting itself is, Is it right to obey the command of God? To this there is but one answer, all admitting that it is right. Then the man who obeys this command does right. Is there anyone who doubts this? Certainly not. Then so far he is safe. But what if he does not obey this command of God? Does he do right? Is he safe? Here is where we meet with the doubts. There is no question about those who carry out

this requirement; all the controversy is about those who do not obey it. Those who obey this command are not dissatisfied with it, either living or dying. Paul, who spake and wrote as he was moved by the Holy Spirit, has given unto us this command, and in his letter to the Galatians (1: 8) says: "Though we or an angel from heaven preach any other gospel unto you, let him be accursed." That the Gospel of Jesus Christ contains such a command must be admitted by all; about this being right there is no uncertainty; all the uncertainty is about the gospels of men that contain no such commands. Any church, then, that does not obey this injunction does not obey from the heart that form of doctrine once delivered to the saints.

CONCLUSION.

I frequently come in contact with honest and well-meaning people who are almost bewildered by the conflicting theories of modern churches, one saying, Lo! here is Christ; another, Lo! here is Christ, one claiming this part of the Gospel, another has it different, till thousands are driven to the cold grave unprepared to meet their God. With sadness I have looked upon this religious calamity, till my own candid convictions have forced upon my mind the necessity of preparing and publishing this pamphlet, and, amid the conflicts and discords of the religious world, point out to the honest seeker after truth ground that all must concede to be *infallibly safe*. This is the ground that I occupy in my practice, preaching and writing.

If what I have written helps you out of your religious perplexities, give God the glory. "Fear God and keep his commandments."

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Infant Baptism.

Is infant baptism scriptural? We say, No; and in support of our position we give the following:

1. Applicants for baptism must have faith. Mark 16: 16; Acts 8: 36-38. Only those capable of receiving necessary instruction in the Word can have faith. Rom. 10: 17. Infants being incapable of receiving instruction cannot have faith. Therefore they should not be baptized.

2. In addition to faith, there must be repentance before baptism. Acts 2: 38. Infants need not, and cannot repent. The atonement Christ made freed them from sin, and until they violate some of the New Testament teachings they remain free from sin. They are mentally unable to repent. Therefore infants should not be baptized.

3. There is no scriptural authority for sponsors, or godfathers and godmothers. Such persons cannot act as antecedents to the faith, repentance and confession of infants.

4. Baptism is one of the conditions of pardon. Acts 2: 23 and 22: 16. But we have seen that infants need no pardon. Therefore they should not be baptized.

5. Through baptism the penitent believer gets into Christ and his kingdom. Matt. 28: 19; Rom. 6: 3; Gal. 3: 27. Christ said of infants, "Of such is the kingdom of God." Mark 10: 14. They are in the kingdom without baptism, therefore they need not be baptized. We read, "They were baptized, both men and women." Acts 8: 12. Not one word is said about infants being baptized. Because some households were baptized, *viz.*, Cornelius' (Acts 10), Lydia's and the jailer's (Acts 16), Stéphanas' (1 Cor. 1, etc.), some suppose that infants were baptized, and contend for it. This is begging the question. We, with equal propriety, may suppose that none of the households contained infants. The Bible being silent as to infants being baptized, the question is ours until it is proved to the contrary. It is no difficult task to find hundreds of households that do not include infants. Infant baptism finds no support whatever in the facts that a few households were baptized by the apostles.

6. Those who practice infant baptism must either declare the infant lost if not baptized, or agree that infant baptism is not necessary. To declare the infant lost without baptism is to deny the doctrine of the atonement, and also to accept baptism as the total of regeneration and conversion, to the exclusion of faith and repentance. To take the other position, and agree that infant baptism is unnecessary, is to yield the point for which we contend.

7. From beginning to end of the New Testament there is not one instance or example of infant baptism.

The Safe Church Doctrine.

THE position of the Brethren on church doctrine is safe, from the fact that,

1. They believe the present collection of **the** books and epistles, composing the New Testament **volume**,—twenty-six in number,—to be the last and perfect will of God.

2. As such, they believe the whole of the **New Testament volume** to be essential as,

(1) The foundation of their religious **faith** toward God.

(2) Their law of special church ordinances.

(3) Their law of individual duties that each owes to God, to his fellow man, and even to himself.

3. They hold that all the authors of the New Testament books and epistles were inspired, hence they believe it is, to say the least, exceedingly dangerous to reject any one of them as spurious or untrue (Matt. 7: 26, 27).

4. Holding, as they do, the whole of the New Testament as the perfect will of God to men, they most fully, sincerely and devotedly believe every statement contained in it, whether historical, doctrinal, or practical. Accordingly they are just as earnest and careful in obeying every ordinance, commandment and obligation as they are in believing them to be from God.

5. In their administration and practice of the several ordinances, commandments and obligations of the New Testament, they accept the broadest form that the language of the text warrants, observing every one of them literally. Thus they perfect their faith (James 2: 14-26), let their light shine before men (Matt. 5: 16), give proof of their

love to God (John 14: 21-23), and purify their souls by obeying the truth (1 Pet. 1: 22).

6. They regard repentance as a complete turning away from everything sinful,—including everything vain and worldly,—and a turning toward God, setting their affections on things above (Col. 3: 2).

7. They baptize by trine immersion (Matt. 28: 19), while the candidate is kneeling, employing the forward posture in imitation of the baptism of suffering (Luke 22: 41, 42) as well as death of Christ (Acts 2: 38; 22: 16) on the cross (Rom. 6: 3; John 19: 30). They regard this baptism as for the remission of sins and as a condition of the gift of the Holy Spirit (Acts 2: 38; Matt. 3: 16).

8. They wash one another's feet, as a religious rite, regarding Christ's example and teaching as being too plain to admit of their doing anything less (John 13: 4-15). They consider it exceedingly unsafe not to obey Christ, as is shown in John 13: 8.

9. They regard the Lord's Supper as a sacred meal, to be eaten in the evening of the day (Matt. 26: 20, 21; John 13: 30; 1 Cor. 11: 23), in imitation of the Savior's example the evening before the Jews' Passover feast began (John 13: 1).

10. They take the Communion of the bread and cup (1 Cor. 10: 16) in connection with the Lord's Supper as Jesus instituted it (Matt. 26: 26, 27; 1 Cor. 11: 23-25). They regard it unsafe to disconnect the bread and cup of Communion from feet-washing and the Lord's Supper. Hence, as church ordinances, feet-washing, the Lord's Supper and the Communion are invariably observed in the order in which Christ instituted them (John 13: 2-5; Matt. 26: 26, 27), which, as a result, bring great blessings to the soul (John 13: 17).

11. They observe the holy kiss, as commanded through Paul and Peter (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Pet. 5: 14) and as practiced by Paul and the Ephesian elders (Acts 20: 37).

12. They anoint their sick with oil, upon their request, as a condition upon which the Lord will bless the sick (James 5: 14-16).

13. They obey Paul's instruction in 1 Cor. 11: 3-16 as important conditions of acceptableness in all times and places of worship or religious work; namely, (1) that the brethren have nothing on their heads (1 Cor. 11: 4, 7); and (2) that the sisters have their heads covered with a veil, becoming their holy profession (1 Cor. 11: 5, 6, 10, 13).

14. They regard the kneeling posture as the acceptable one in prayer, and assume it on all occasions,—in the public assemblies and elsewhere,—where it is practicable to do so, taking the examples of Christ (Luke 22: 41) and his servants, Stephen (Acts 7: 60), Peter (Acts 9: 40) and Paul (Acts 20: 36; 21: 5) as their ground.

15. They accept the teaching that the followers of Christ must be a people separate from the world (Matt. 5: 14; 2 Cor. 6: 16-18), and that, as such, they dare not follow the vain customs of the world or indulge in its vain amusements (1 John 2: 15-17; John 15: 19; 17: 14-16), but must be transformed from the world (Rom. 12: 2) and conformed to the image of Christ, the Great Head of the body (2 Cor. 3: 18).

16. They are opposed to all secret societies and will not knowingly allow members to belong to any of them (2 Cor. 6: 14, 15), and claim to have in the church everything needful for life and godliness (2 Pet. 1: 3).

17. They are opposed to going to law with one another, but settle their differences in the assembly of the church or by arbitration (Matt. 18: 15-17; 1 Cor. 6: 1-8).

18. They are opposed to taking the oath in giving testimony in courts or elsewhere, but affirm instead (Matt 5: 34-37; James 5: 12).

19. They are opposed to war, and hold that to take human life is wrong and adhere strictly to the principles of non-resistance (Matt. 5: 21, 22).

20. Every local organization may, by representation become a part of the General Conference which is held yearly for the purpose of considering general questions and doing general business (Acts 15: 1-32). Each local organization is subordinate and amenable to the General Conference, even if not represented in it.

21. They took a stand against distilleries of intoxicating liquors in 1781 and, as soon as possible, put an end to the manufacture of such liquors among the members, dis-fellowshipping those who would not submit to the decision, which position they still hold (see Luke 1: 15; 1 Cor. 6: 10).

22. They, in 1782, decided that no member dare hold slaves, and soon put slavery away from among themselves dis-fellowshipping those who would not.

23. They, in 1804, forbade any brother to sell intoxicating drinks and will not tolerate it now.

It will be noticed in the foregoing statements of the position of the Brethren church, that, whatever position others take as a rule of religious faith and practice, the Brethren have still more than any of them, and, in fact, more than all of them put together, hence it is *the safe church doctrine*.

This position agrees with Jesus' words: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17: 10).

The Atoning Blood of Christ.

BY CHRISTIAN HOPE.

"It is the blood that maketh an atonement for your souls."—Lev. 17: 11. "The life is in the blood, therefore I have given it unto you upon the altar to make an atonement for your souls."—Lev. 17: 14.

THE writer of the epistle to the Hebrews wrote plainly: "Without shedding of blood is no remission." Heb. 9: 22. Almost all things had, for the Israelites under the law, to be purged with blood. There was absolutely no remission of sins without the shedding of blood. The covenant, the book, the Ark, the tabernacle, and the people were all dedicated and cleansed by application of blood. The magnitude of sacrificial bloodshed knew no bounds in Israel. It was shed for individual sins day by day, as well as yearly for the nations. Kings, priests, and the common people were all subject to this rule. They knew absolutely no exception. Wherever God had to spare man's life, it was said: "I will see the blood and will not suffer the destroyer to come into your house to smite you." Ex. 12: 13, 23. Where forgiveness of sins was wanted, God prescribed: "The priest shall make an atonement for you, to cleanse you, that you may be clear from all your sins before the Lord." Lev. 13: 30. This is the law and testimony of God, regarding the sins of his people, without reference to original sin, transplanted through Adam. The blood is counted by the Lord for the life of all flesh; hence to shed blood is to take life, to apply blood is to apply life. The blood given for atonement,—for the soul of man,—means that some perfect, innocent creature gave its life in exchange for the sinner, and suffered as his substitute the penalty, death having been pronounced on him for sin.

The word *atone* carries the original meaning, "to exchange, to pacify, to render satisfaction for sin." This ac-

cords with God's doing, when he killed animals and clothed Adam and Eve (Gen. 3: 21), and when he liberated Isaac for a ram. Gen. 22: 12, 13. This is his meaning all through the Mosaic law, as types to the wonderful exchange on Calvary; where his beloved Son died for the human race, that the death, coming through Adam, might fall on him, and man might thus go free. So eternal life to man is a free gift, obtained through Christ's death, Rom. 6: 23, and God becomes man's friend, and man God's heir when he, like Abraham, makes use of God's prepared lamb for his everlasting sacrifice when he, like Adam, accepts of God's provision. Gen. 3: 21; Lev. 27: 30.

Man becoming righteous before God is not so by the works he does, but by continuing in the sacrifice. Rom. 4: 3. Paul says: "He that is dead is freed from sin," Rom. 6: 7, that is, he paid the penalty of the law, and is as if he never had sinned,—justified in the face of the law. If this, through Christ, had not been effected for the human race, there would have been no hope of a general resurrection from the dead, nor a second death spoken of, but in speaking of a second, the first becomes old, decayed and is ready to vanish away. Heb. 8: 13. If that is true of a just and holy covenant, how much more of God's and man's enemy? But the blood of beasts could not accomplish this; it could only serve as a type till Christ would come, a perfect man. Once, in the fullness of time, he died, the just for, or in behalf of, the unjust. Heb. 9: 14, 25, 28. God in him killed the human race, counting them all dead in him, and sacrifice ceased forever. If one died for all, then all were dead (2 Cor. 5: 14), otherwise sacrifices would continue even to the present day. Heb. 9: 25, 26. Having ceased to be offered, his sacrifice must be able to take away conscience of sins (not only of sin) forever. Heb. 10: 2.

Once settling all, Paul proclaims: "God was in Christ reconciling the world unto himself; not imputing their trespasses unto them and had committed unto us the word of rec-

onciliation, for he had made him to be sin for us who knew no sin that we might be made God's righteousness in him." 2 Cor. 6: 19, 21. This is the glorious effect of God's exchange: (1) Christ is made sin for man; (2) man can by this be made God's righteousness in Christ. So made God's righteousness, he becomes God's ambassador for Christ, as though God "beseech (just think of it) you by us. We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

Christ was to die for the nation, and also for God's children scattered abroad (John 11: 51, 52), that he should be the lamb of God that taketh away the sin of the world. John 1:29; Isa. 53. He bore our sins in his own body on the tree. 1 Pet. 2:24. He did this while we were yet his enemies. Rom. 5: 10. He redeemed us with his precious blood (1 Pet. 1: 18, 19), washed us from our sins (not only sin) and made us kings and priests before God." Rev. 1: 65. It pleased God to put him to grief and bruise him, and make his soul an offering for sin (Isa. 53: 10), to wound him for our transgressions, to bruise him for our iniquities, to let him bear our griefs and carry our sorrows. Isa. 53: 4. Continually he bore his people's iniquity. Isa. 53: 10. Christ entered willingly into the exchange. He said: "Suffer it to be so now." Matt. 3: 15. "Ought not Christ to suffer these things?" Luke 24: 26. So fully did he enter into man's position, that he, as a real and true substitute, exclaimed, "Mine iniquities have taken hold upon me; they are more than hair upon my head." Ps. 40: 12. God was so pleased with the result that he exclaimed: "Their sins (not only sin) will I remember no more." Heb. 8: 12.

It is evident from this that the question of sin, sins and death, in relation to mankind, is fully met and forever settled, in Christ Godward, that is, God has accepted it and became reconciled to the world. Now the people of the world, as individuals, have to accept and be reconciled to God's plan. Then the Father, Son and Holy Ghost united will make them God's righteousness in Christ. The church is insti-

tuted for this purpose; her ministers sent out with heaven's prescribed means, and attendance of angels for the help of them that shall inherit salvation. Heb. 1: 14; 2 Cor. 5: 20; Eph. 3: 10. He gave solemn charge to the church and her ministry not to neglect to teach all he commanded (Matt. 28: 19), nor to change his instructions and designs, nor add thereto. Gal. 1: 8, 9; Rev. 22: 18, 29. The result thus obtained is to make one,—to make alike,—to make alike precious. Planted by baptism into Christ they are engrafted into the true olive tree. Rom. 6: 5; 11: 19. All ordinances, every word of Christ, is bread for the developing of God-given life (Matt. 4: 4), so that all who, with open face, "behold the glory of God are changed into the same image from glory to glory." 2 Cor. 3: 18. They are changed to the image of Christ (Rom. 8: 29), so much so that, as they have borne the earthly image of Adam, they shall bear the image of the heavenly. 1 Cor. 15: 49.

In closing, please take a glance at Christ and his people. He was, while here, poor, despised, persecuted; a man of sorrow for the sins of others, and finally killed. Isa. 53. So are they in every land and nation when they fully imitate him. John 15: 18, 21; 16: 1, 2; Rom. 9: 2, 3. He is full of power and glory. Rev. 1: 13, 15; 19: 11, 13. They, in a moment, in the twinkling of an eye shall put on immortality and power (1 Cor. 15: 43, 54), reign with Christ (Rev. 20: 4; Rom. 8: 17; 2 Thess. 2: 12) and judge the world. Matt. 19: 27, 29; 1 Cor. 6: 23.

Dear reader, farewell; we have worked for you, shown you God's love and what it can make you; shown you Christ's work, when he became sin for you and your possibility to become God's righteousness in him. Will you do it, and do it now? I am interested in you; it is my duty to beseech you, in Christ's place. Oh! be reconciled to God!

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THE DESIGN OF BAPTISM.

A LITTLE crab-apple tree grew in our yard once, and as boys we drew our little wagon around it many times; we knocked the bark off of it; we broke off its limbs, and threw at it for a mark. Finally it assumed a form peculiar to itself. We could tell the cause of its present shape better than any one else, because we had watched its growth.

Ideas and thoughts and doctrines grow, and you can tell better what you believe, if you know why you believe it, and how you came to that belief. Various positions on the design of baptism have been strongly taken by different men in different ages, and opinions differ widely at the present time. Very early in the Christian era baptism was regarded as essential to salvation. Yet should one professing conversion die before he could be baptized his confession was considered sufficient. Baptism and regeneration were frequently considered as the same thing. Virtue was believed by many to be in the baptismal water itself.

About the year 500, the idea of the necessity of baptism had grown considerably. Without baptism meant without salvation, and there were no exceptions. Augustine had pressed the importance of baptism, and through his influence the church throughout the West had come to the general belief that even infants, unbaptized, were lost.

About the year 1000, somewhat of a reaction from previous opinions on the subject had taken place. It seemed hard to think of the innocent little ones as going to destruction; and that, when having done no wrong, nor being themselves accountable. Now came the idea of an abiding place for infants that die unbaptized, the *limbus infantum*, *i. e.*, where God is not, but otherwise it was not a particu-

larly unpleasant place to be; or where only light punishment was inflicted.

About the year 1500, we are in the heat of the reformation. Luther assumes that infants can exercise faith; while others say they certainly cannot. The Augsburg Confession allows that baptism is necessary to salvation, and the Scottish Confession emphatically denies it. Too much of any one idea will invariably bring about the opposite extreme. In trying to break away from the evils of their day, even the reformationists found themselves taking very one-sided opinions. And isn't it perfectly natural? So, to-day a man can find company in the holding of any opinion whatever. Yet it is not company that we may be seeking, except the truth and its happy assurance.

Baptism is an act of obedience. "Be baptized," Acts 2 : 38, was the earnest preaching of the apostle Peter. It is the will of the Lord Jesus who commissioned Peter to preach. A mother remarks to her son that her eyes are growing weak, and that some of these years she will have to begin to wear glasses. That son loves his mother. He says to himself, "I will surprise mother and get her the glasses now." She had not told him to get them for her. She had hardly hinted for them. Yet the son procured them because he loved her. If God, on the other hand, had merely hinted that baptism was a good thing, good people surely would be seeking baptism, because they love him. But there is not a hint. He asks you to do it. He tells you to do it. He *commands* you to do it. Now, what is the measure of your love to him? Love acts. Love obeys. Obedience is the best test of love to a superior.

Baptism is a test of faith. "And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46, is a straight question. Straight questions ought to be answered fairly. Avoiding an issue of right, I am condemning myself. How does my faith compare with a grain of mustard seed when my Lord has given me an injunction and a

promise, and I expect to win the promise on some other basis? So doing, do I not question his veracity? And why do I call him Lord, Lord, when I make my own conditions and leave him only to make the promises? Faith in anything acts for, and in harmony with it.

We claim a change of relationship with the Lord when accepting him. And now, in his own way, we make an open confession of that change. *It is the complement of the inward birth, both together sealing the promise.* Divide a right angle into two parts, equal or unequal, and the one part is the complement to the other. Each is complementary to the other, and without either the angle is incomplete. The water-birth without the spirit-birth is of little value, and the spirit-birth without the water-birth is incomplete. "Except a man be born of water and of the Spirit," John 3: 5, his birth is not complete.

We may not claim the Spirit and neglect the water. We dare not urge the water and neglect the Spirit. Both, or neither, promise or not. By both the promise is sealed. This is best of all, to be sure of heaven's favor. "Ye shall receive the gift of the Holy Ghost." Acts 2: 38. "And he went on his way rejoicing." Acts 8: 39. "He shall be saved." Mark 16: 16. Here is the promise sealed, for this life and that which is to come.

It is "the answer of a good conscience toward God." 1 Peter 3: 21. All heaven calls to every sinner, "Cease to do evil," "Learn to do well," "Come unto me." A good conscience toward God will certainly answer the call of God. In baptism we are answering the call. A good conscience, when enlightened by the truth, will call, too, for surrender and submission to the Lord. And in love to him we answer that call and are baptized in his name.

It is for the remission of sins. One time a student asked a great preacher whether a man could be saved without baptism. His answer was: "I know this, that with it he has the sure promise." So it is with us. The question is not

whether we can have our sins forgiven without baptism, but being great sinners we seek a sure remedy. John preached the baptism of repentance for the remission of sins and Mark records it without wavering. Mark 1: 4. Peter preached baptism for the remission of sins, and Luke makes mention of it in full faith. Acts 2: 38. Paul, too, believed that in baptism he had his sins washed away. Acts 22: 16. And from the time of these ancient, worthy men unto the present day there have been witnesses and there are now many who would gladly testify that in the obedience unto baptism in water they had a barrier between them and God removed, and then saw, brighter than ever before, the clear light of heaven.

It is in the blood of Christ we have the hope of our salvation. Without the shedding of blood there is no remission of sins. Heb. 9: 22. No more is the sacrifice offered up, for Christ is our sacrifice. We are baptized into Christ. More, we are baptized into his death. Paul's words are these, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6: 3. Was it not in his death that the saving blood was shed? And if we are baptized into his death, have we not the blood applied? Can not we sing, "Washed in the blood of the Lamb?" Can we not then say we are saved by the blood of the Lord Jesus? Can this be called baptismal salvation? Ah, the blood of Christ is the sin-cleansing power, and is applied by faith and simple, loving obedience.

In conclusion, it may be added that the church is a divine institution. Baptism has long been considered the initiatory rite by which believers are admitted or born into the kingdom of God. So may it continue to add glory unto the name of him whom we claim as our Savior.

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CHRISTIAN BAPTISM.

BY B. F. MOOMAW.

"I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4: 1-6.

WITH a proper consideration of this subject, so as to arrive at an intelligent understanding of the idea that the apostle intended to convey, it will be seen that a unity of faith, a unity of practice, a unity of affection, and a unity of the body, or church, was the object before his mind, and that, to accomplish this, it would be necessary that they should all be brought under the influence of one Spirit, or one disposition of mind (the disposition that characterized the Son of God). "Then said I, Lo, I come, in the volume of the book it is written of me, to do thy will, O God."

That one faith embraced the triune God, the Father, and the Son, and the Holy Ghost, one in three and three in one, one God in three persons, a unity in trinity, and a trinity in unity. For there are three that bear record in heaven—the Father, the Word and the Holy Ghost, and these three are one. 1 John 5: 7. And so also is there but one ordinance of baptism, by which they are all introduced into the one body or church. "For by one Spirit ye are all baptized into one body." 1 Cor. 12: 12, 13, 20; Eph. 2: 16; 5:

30; Rom. 12: 4, 5; 1 Cor. 10: 17; Col. 3: 15. It is clear that the apostle had before his mind, in this text, the one ordinance of baptism, and not the action in the performance of the ordinance. The epistle was written A. D. 64, consequently there had not, at that time, been any departure from the former practice, as instituted by the Master, and therefore no necessity of teaching on that point. According to the history of the church, we have no account of any departure from the apostolic pattern, until about the year 252 or 253, when Novatian was baptized by St. Cyprian, by affusion, because of his being sick, supposing that a compend of the ordinance would be better than no administration at all. But, recovering from his illness, he became a candidate for the See of Rome, and failed because of the invalidity of his baptism. And as to the single immersion of the Eunomians, we find no mention even of its existence among the Christians of the second and third centuries. It first appears among the bitter foes of Christ's Divinity, and was first introduced in conjunction with a change in the form of words, as given in the commission, about the year 375. It certainly can claim no distinct mention in the period between the death of St. John and the Eunomian heresy.

In the historical accounts of the introduction of the different forms of baptism, they are represented as departures from the primitive practice ("Modes of Baptism," page 78, by James Chrystal), and as we have no account of the introduction of trine immersion this side of the apostles, it follows, as a logical sequence, that it is the one baptism in the text, and that Paul was not discussing the action in the performance of the ordinance.

Having decided this question, we next inquire for a Scriptural subject for baptism. In the apostolic commis-

sion, the Master says, "Go ye therefore, and teach all nations," etc. Matt. 28: 19. It is necessary, therefore, that the mind be sufficiently developed so as to be capable of being taught, and this will exclude infants. This is confirmed by the apostle in his epistle to the Hebrews, 5: 12. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." In the commission by St. Mark, 16: 15, 16, we have this language, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Thus we see that faith necessarily precedes baptism, and infants being incapable of faith are not proper subjects for baptism, or other ordinances of the church, but dying in infancy they are saved by virtue of the atonement, by the blood of Jesus Christ, without other conditions, as indicated by the Savior, Mark 10: 14, saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." The Scriptures do not teach that they were baptized, nor have we any authority in Divine Revelation, either by precept or example, for baptizing infants. It is a relic of Popery, and claimed only by Catholics upon the authority of tradition. It can only be supported by speculative theology, such as supposing that the household baptisms, spoken of, necessarily included infants. This is not the fact, because it only requires a little observation to prove that there are many households where there are no infants; and that in the household baptisms, spoken of in the Scriptures, the facts, when clearly presented, show conclusively that the idea of infants is excluded.

Take the case of Lydia, for instance, a native of Thyatira, a city in Asia, at this time residing at Philippi, in Europe, probably a distance of three hundred miles from home,

engaged in selling goods. Her household is spoken of as being baptized, but it is not stated of whom her household consisted, whether a husband and children, or whether only assistants in the prosecution of her business. The latter is most probable, because it is not reasonable that, if she should have had a husband, she would have left him at home, or that, should she have had little children, she would have taken them with her into a distant country, engaged, as she was, in business enterprises. So, also, in the case of the jailer. We learn that when he was made sensible of his situation, and that these truly were "the servants of God," he fell down trembling before Paul and Silas, and brought them out of the inner prison, into his family residence. There, in response to his question, they spake the Word of the Lord unto him, and to all that were in his house," all, doubtless, capable of being taught. He took them the same hour of the night, "and washed their stripes and was baptized, he and all his, straightway." "And when he had *brought them into his house*, he set meat before them and rejoiced, *believing in God with all his house.*" Acts 16: 29-34. They, all believing, were baptized upon their faith; in all cases faith being an essential qualification. Let this suffice as to the baptism of households.

Next we notice the argument adduced from the supposed identity of the two covenants, the Abrahamic and the Christian. While we admit that there is a similarity, we cannot agree that they are identical. When God called Abraham, he gave him *two promises* of an essentially different import and character. The first has respect to Abraham and his natural descendants, according to the flesh; the latter to the Messiah and all his people. The first is, that he will make of Abraham a great nation, in his own family, to be placed under a peculiar Providence. This is personal

and temporal. The second is spiritual and eternal. In thee or in thy seed shall all the families, the kindred, the nations, be blessed. In the first, God covenanted to give to him and to his seed the land of Canaan for an everlasting possession, and gave him the seal of circumcision as a guarantee for the fulfillment of this covenant, "to be kept, saith God, as a token betwixt me and you, and thou shalt keep my covenant, therefore, thou and thy seed after thee in their generations." "Every man child shall be circumcised, and it shall be a token of the covenant betwixt me and you." See Genesis 15th, 16th and 17th chapters. This being a national covenant, by which the inheritance of the land of Canaan was guaranteed to the lineal descendants of Abraham, the male members only need to be included; the female, naturally enjoying it with them, needed no sign of the covenant.

In this respect the second promise differs, being spiritual and universal, in which all are individually interested and responsible, "all families of the earth," male and female. This promise was confirmed by an oath, and because He could swear by no greater, He sware by himself. Gen. 22: 16. The promised seed, which is Christ, having come into the world, all power in heaven and in earth is given to Him. He establishes his kingdom with citizenship, conditioned upon obedience to the first principles of the doctrine of Christ,—faith, repentance and baptism, as enunciated by the Apostle Paul. See Heb. 6: 1, 2. Baptism differed from circumcision in its objects, operations and effects, circumcision being the seal to a national covenant, guaranteeing the right of possession to a single family and of limited territory, the males only recognized in the covenant; while baptism is an ordinance by which each individual, male and female, is incorporated into the divine family,

and intended for the entire human family, and a guarantee to the right of inheritance with the saints in light, if obeyed from the heart. Rom. 6: 17.

So, in the examination of this question, we conclude that the evidence and arguments for infant baptism are by far too meager to satisfy the mind of the inquirer, who looks alone to Divine Revelation as the rule of his faith and practice.

Having, as we believe, fairly settled the question, that the one baptism of the text is the one ordinance of baptism, we will next try to see if we can find what is the apostolic form of the ordinance, and, if we can succeed in this, all other forms must be excluded. There is nothing more reasonable than that the Savior, when He gave the command, had a definite form in his mind, and that He would use a specific word to convey the idea intended. The language used in the great commission is, "Baptizing them in, or into, the name of the Father, and of the Son, and of the Holy Ghost;" and it is agreed by all scholars, that baptize is the Greek word *baptizo*, transferred into the English, and not translated, and that this word is derived from *bapto*, the root of all that family of words, which means to dip, or to immerse only, and that *baptizo*, or baptize, baptism, baptizing, etc., are all derivations of *bapto*, and necessarily contain the original idea, to immerse. On this point, A. Campbell, in his debate with W. L. Rice, gives us, in tabular form the translation of the word *baptizo* from thirty-six different languages, all sustaining immersion, and it is a fact, admitted generally, that there are three Greek words that represent the three forms that are claimed in the action of baptism—*baptizo*, to immerse, *echeo*, to pour, and *rantizo*, to sprinkle, as presented in Lev. 14: 15, 16. "And the priests shall take some of the log of oil, and *echeo* (pour) it into the

palm of his left hand; and the priest shall *baptizo* (dip) his right finger in the oil that is in his left hand, and shall *rantizo* (sprinkle) of the oil with his finger seven times before the Lord."

The idea of immersion for baptism is also clearly sustained by the history of the practice as given in the Scriptures, and performed by divinely-inspired men, as when John was baptizing, "Then went out to him, Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan." "Jesus himself being baptized of John, went up straightway out of the water." Matt. 3: 16; Mark 1: 10; John 3: 23. "Philip and the eunuch both went down into the water, and he baptized him, and when they were come up out of the water, the Spirit caught away Philip, and the eunuch went on his way rejoicing." Acts 8: 38, 39 And the slightest intimation is wanting to show that any were baptized without a sufficiency of water for an immersion. This is infallibly safe, supported by unquestionable Scriptural authority, while all other modes are doubtful, being sustained by a speculative theology only. And St. Cyprian, as quoted by Chrystal, page 63, says that "all the testimony which has preceded, points clearly to immersion as the mode, and where it is stated most fully, that immersion was not single, but trine," and we propose to try whether his declaration can be sustained.

In the commission as given by Matthew, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28: 19 (R. V.),—a compound sentence, composed of three simple sentences, each expressive of an action,—the ellipsis being supplied it would read, "Baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost." This certainly favors the

idea of a plurality of actions, and is the only place where the formula of baptism is given. In Mark we have the commission in these words: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved." In this we have simply the command to baptize, and to understand how it is to be done we refer to Matt. 28: 19, and in the New Testament we have the ordinance spoken of about seventy-five or eighty times, and the formula nowhere given but in Matthew. To this agree the Greek Fathers, who had the commission in their native tongue, and, of course, understood it better than those of other countries.

We quote from A. Campbell, on baptism, page 200, "The facts, then, are, the whole world immersed for thirteen centuries; the east half of Christendom still continues the practice. The Greek portion of the church to this day have never given up the primitive practice."

"It is not the voice of many millions, but the voice of many millions of Greeks, men who knew what the apostles and Greek Fathers had written, who needed no translators to read to them lessons on the primitive practice, or on the meaning of Christ's commission. Some seventy-five, or one hundred millions of such vouchers would outweigh the world." And Mr. Campbell must have known that these vouchers favored trine immersion. We are willing to refer this matter to a committee of Greek scholars and abide by their decision.

We next notice the corresponding testimony of a few out of the many Greek fathers upon this subject. St. Jerome says: "We are thrice dipped in water that the mystery of the trinity may appear to be but one, and, therefore, though we be thrice put under water, to represent the mystery of the trinity, yet it is reputed but one baptism."

Chrysostom says that "Christ delivered to the apostles one baptism in three immersions of the body, when he said to them, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Of this kind of testimony we have an abundance, but we present only one more instance, which is found in the Campbell and Rice Debate on "Christian Baptism." Mr. C. says that "grammarians and critics have speculated on the termination *zoo* with a great deal of freedom; some make it the symbol of frequent action, and call verbs so ending frequentatives, etc. But I have a new theory of my own upon this subject."

"My idea is that the word originally meant, not that the dipping should be performed frequently, but that it indicated the rapidity with which the action should be performed." With Mr. Campbell it was necessary to institute a new theory, in the nineteenth century, because the old theory was held (according to his own opinion) by many millions of Greeks, who knew what the apostles and Greek Fathers had written, who needed no translators, nor scholiasts, nor annotators, nor historians, to read to them lessons on the primitive practice, or on the meaning of Christ's commission. This old theory of the frequentative form of the verb *baptizo* did not suit his Unitarian idea, therefore he originated a new one. Single immersion is the outgrowth of Unitarianism.

We quote on this subject from James Chrystal, "Modes of Baptism," page 157: "The verbs *bapto* and *baptizo* both mean ordinarily to immerse, but differ in form, *baptizo* being considered a frequentative, while the other expresses the simple meaning only. And it is well to observe that in the New Testament, first, *bapto*, with its compound *enbapto*, is used six times, but never of baptism; second, *baptizo* is used eighty times, and in every instance of baptism. Now this circumstance of the uniform use of a frequentative form for baptism in preference to one which expresses the simple

meaning to immerse, best agrees with trine immersion. Let us here notice some facts connected with the different translations of the New Testament:

1. We understand that the translators of the Authorized Version of King James were instructed to retain certain words in the original; among these is *baptizo*, which was not translated, but anglicized, and so transferred.

2. In the year 1866, a new translation was published, known as that of the American Bible Union. The rules, as laid down to govern this work, are in part as follows: "The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity and indefiniteness." From this we learn that there are words in the original for which there can be no corresponding word found in the English language. *Baptizo* is one of these words, as is clearly seen in the above references on this question. Immerse is the word used by critics to meet the case, but it fails for want of the frequentative idea, contained in the original. But the authors of this translation, in violation to their own rules, have, in every instance, where the word baptize occurs, substituted immerse. They must have known that it did not "express the meaning as understood by those who understood the original Scriptures as they were first written." Why this is so, cannot be accounted for, unless controlled by those who, practicing single immersion, wanted (like Eunomius of old) to get the frequentative form out of the way.

3. We have also the Revised Version, the work of the European and American committees, published in 1881. In this work the translators have fallen back upon the principle of the Authorized Version, retaining the old ecclesiastical words, such as those for which none could be found in the English language corresponding with the meaning of the

original. Thus, baptize is retained in every instance, the reason for which, we suppose, is, that the translators could not consistently depart from the principle of retaining the idea of the frequentative form contained in the original.

There are persons who seem to find difficulty in harmonizing the text before us,—the “one baptism” with the “doctrine of baptisms” as expressed in Heb. 6, the one in the singular and the other in the plural form. But this difficulty is easily removed when understood correctly, as defined by Dr. Carson, a distinguished English historian and theologian. He says that his philosophy easily accounts for the seeming difference; that “in the epistle to the Ephesians the apostle was speaking of the ordinance, and to the Hebrews the action in performing the ordinance.”

Still another argument in favor of a threefold action in baptism is drawn from the relation we bear to the three persons of the Divinity: First, we learn from the book of nature and Revelation the being and attributes of the Father, as Creator and Governor of the universe, and as such we are brought under obligations of duty to him, and baptized into his name. Second, we learn by Revelation the divine character of the Son, believe on him as our Redeemer and Savior, and being under obligations of duty by the relation we bear to Him, we are baptized into his name. Third, we learn to know the Holy Ghost, and are brought under obligations of duty by the relation we bear to Him as our instructor and sanctifier, and are baptized into his name. And in the performance of this ordinance the candidate is taken down into the water, sinks into the water a sufficient depth, and does not emerge until the remaining part of the body is immersed, once at the naming of each of the three persons of the Divinity.

Thus we have, in Christian baptism, a trinity in unity, and a unity in trinity, one in three, and three in one, one baptism by three immersions, and as to the correctness and validity of this practice we have the united testimony of

Luther and Wesley, with most, if not all, the reformers. I do not believe that any one who is well read in religious literature would risk his reputation by denying this fact; but if there are any that call it in question, we would be thankful if they will answer the following question; Suppose that the Master, in giving the command, did intend that it should be performed by a threefold action, is there any combination of words in the vocabulary of the English, or any other language, that would convey the idea more forcibly than that contained in the commission?

Next we inquire, What is the posture in baptism? Which is best sustained, the forward or backward action, the facts and circumstances all considered? It is understood as being the door into the church, hence the action should be forward. All acts of worship are forward. The act of Moses and the children of Israel, crossing the Red Sea, is called a baptism, and I do not suppose that the thought ever occurred to any one that they did not go forward. Wherever we have the posture in devotion spoken of in the Scriptures, it is a presentation forward, as Joshua and David, kneeling in prayer, and, we may add, Solomon and Daniel, Peter and Paul, and last, but not least, Jesus kneeled, and fell upon his face, in his sufferings, which he called a baptism, which means an overwhelming. But the idea of a backward action has obtained in the minds of some, from what Paul says to the Roman brethren (Rom. 6: 1-4), "Are ye ignorant that all we who were baptized into Jesus Christ were baptized into his *death*? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." We notice that the apostle does not say that we were baptized into his grave, but into his *death*, and in dying on the cross Christ bowed his head and gave up the ghost, but if this view is not accepted, it is certainly true that the word bury does not determine the posture. "Bury, to cover out of

sight the body of a deceased person, as in a grave, a tomb; to bury the face in the hands," etc.—*Webster*. Nothing is said about posture. It is certain the Romans burned their dead and buried the ashes, which leaves posture out of the question. Dr. Carson says: "If the Baptists set any value on the manner of putting the body of the baptized person under water, in my opinion they come under censure. Mr. Ewing's whole dissertation on the Jewish manner of burying the distinguished dead, has no bearing on the subject. *Between immersion and burying in any manner there is a likeness*; it is nothing to our purpose to make that likeness dramatic." (Carson's Works, page 153.)

Judson informs us that the English Baptists got their idea of backward action in baptism from the practice of the Pedo-baptists, who, before the introduction of adult baptism in England, in baptizing infants, took them in their hands, and laid them backwards in the water, and they thought, of course, that a candidate for baptism, though a grown-up person, should be treated in the same manner, and laid backward in the water. The consequence has been that all the Baptists in the world, who have sprung from the English Baptists, have practiced the backward action. But in the beginning it was not so. In the apostles' time the administrator placed his right hand upon the head of the candidate and bowed it forward until it was submerged, and rose by its own genuflection. (Judson on Baptism, page 112.)

Martin Luther says, concerning a converted Jewess: "As to the public act of baptism, let her be dressed in a garment usually worn by females in the bath, and be placed in a bathing tub up to her neck in water, then let the Baptist dip her head three times in the water, with the usual words: 'I baptize you in the name of the Father,' etc."

Next we inquire into the design of baptism, and propose mainly to let the Scriptures speak for themselves "Jchn did baptize in the wilderness and preach the baptism

of repentance *for the remission of sins.*" Mark 1: 4. "He that believeth and is *baptized shall be saved.*" Mark 16: 16. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. "And they went down into the water, both Philip and the eunuch, and he baptized him, . . . and he went on his way rejoicing." Acts 8: 38, 39. Ananias, sent by the Spirit of God to tell Saul what he must do, says: "And now why tarriest thou? arise, and be baptized, *and wash away thy sins*, calling on the name of the Lord." Acts 22: 16. "But God be thanked, that ye were the servants of sin, but ye have *obeyed* from the heart that form of doctrine which was delivered you. Being then *made free from sin*, ye became the servants of righteousness. Rom. 6: 17, 18 "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even *baptism now saves us*, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)." 1 Pet. 3: 20, 21.

It is said of John the Baptist, that he preached "the baptism of repentance *for the remission of sins.*" Mark 1: 4. Peter, on the day of Pentecost, said unto those who asked what they should do: "Repent and be baptized every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost." Here it is emphatically declared that baptism is "*for the remission of sins*," but those who deny that baptism is a condition of pardon, say that *for* in this connection does not mean in order to, but because their sins were pardoned. Let us examine this question and see if that interpretation can be sustained.

We turn to Matt. 26: 27, 28, and read, "And he took the cup, and gave thanks, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many

for the remission of sins." To say his blood was shed because of the remission of sins, would be a palpable absurdity, and cannot be accepted by any intelligent person. And fortunately the Revised Version settles this question beyond the reach of criticism, on this wise: "*For* this is my blood of the new testament, which is shed for many *unto* the remission of sins." Mark 1: 4. "John came, who baptized in the wilderness, and preached the baptism of repentance *unto* the remission of sins." Acts 2: 38. "And Peter said unto them, Repent ye and be baptized every one of you in the name of Jesus Christ *unto* the remission of your sins," etc. What is here expressed, is clearly implied in the other Scriptural passages, quoted in this connection, such as "being made free from sin," the eunuch "rejoicing," and Saul "washing away his sins," etc., and ought to settle this question.

But we are aware that the idea obtains in the minds of many that faith alone is all that is needful for the pardon of sins, based upon passages like these: "Jesus Christ, . . . whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins." "Therefore we conclude that a man is justified by faith, . . . seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith." Rom. 3: 25, 28, 30. "Abraham believed God, and it was counted unto him for righteousness," 4: 3. "The righteousness which is of faith speaketh on this wise, The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach," 10: 6, 8. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Verse 10. "The just shall live by faith." Gal. 3: 11. And so many other similar passages; but let it be particularly noted, that not one of them says that the blessing is to be enjoyed by faith only, or faith alone, but faith that worketh by love (5: 6) and this is the love of God, that we keep his command

ments. 1 John 5: 3. Faith, of course, is the leading principle in the economy of grace. "Without faith it is impossible to please God,"—not an abstract faith, but a perfect faith, as declared by the Apostle James, 2: 14, 17, 20, 22, 24, 26. "What doth it profit, my brethren, though a man say he hath faith and hath not works, can faith save him?" The conclusion is that it cannot. "Even so faith, if it hath not works, is dead, being alone." "But wilt thou know, O vain man, that faith without works is dead?" "Ye see then how that by works a man is justified, and not by faith only." Verse 24. "Seest thou how faith wrought with his works, *and by works was faith made perfect.*" Verse 22. "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also. Thus by faith, repentance, and baptism, the first principles of the doctrine of Christ, we are inducted into the divine family; not by our work, but by the work arranged by the Supreme Head of the church, performed by his subjects. He recognizes his own work, and graciously gives the reward.

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TRINE IMMERSION

TRACED

TO THE APOSTLES:

BEING A

COLLECTION OF HISTORICAL QUOTATIONS

FROM

ANCIENT AND MODERN AUTHORS.

BY J. H. MOORE.

PUBLISHED BY THE
GENERAL MISSIONARY AND TRACT COMMITTEE,
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Origin of Backward Baptism.

ROBINSON—A LEARNED BAPTIST.

"The first English Baptists, when they read the phrase, *buried* in baptism, instantly thought of an *English* burial, and, therefore, baptized by laying the body [backward] in the form of burying in their own country, but they might have observed that Paul wrote to the Romans, and that Romans did not bury, but burned the dead, and buried nothing of the dead but their ashes in urns, so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England." [History of Baptism, p. 696.]

JUDSON—A BAPTIST WRITER.

"Immersion, however, maintained its ground until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previous to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under the water, in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward under the water. They were probably confirmed in this idea by the phrase, 'buried in baptism.' The consequence has been that all the Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection which instinctively comes to one's aid, when attempting to bow in the practice, until his head was submerged, and rose by his own effort." [Judson on Baptism, p. 112.]

TRINE IMMERSION

TRACED

TO THE APOSTLES.

THE many successful investigations which have been made respecting *Immersion* being the universal practice of all the early churches, have, no doubt, thrown upon that department of the subject about all the light that the nature of the case seems to demand, and has fully established in the minds of many the fact that immersion is the only mode of baptism that was practiced by Christ and the apostles.

But while we rejoice in the successes which have crowned the labors of our Baptist writers in their faithful and earnest efforts to sustain immersion, we beg leave to differ from them respecting the number of actions which are required to constitute Christian baptism. It is to their labors that we are much indebted for the material that composes this work. Their numerous investigations and extensive researches enable us to determine, with unerring certainty, the *form* of immersion practiced by the immediate successors of the apostles, and especially the general practice of all the ancient Christians in the second, third, and fourth centuries.

That the general manner of immersion, used by all the ancient Christians in these centuries, was the apostolic method of baptizing, none, we presume, will think proper to deny. Hence, upon our part, it is sufficient for us to ascertain how they performed the sacred ordinance—it is certainly evident that they knew how the apostles baptized.

By the New Testament we think it can be clearly established that "Christ delivered to his disciples *one* baptism in *three* immersions of the body," when he gave them the great commission, Matt. 28: 19, for that is certainly the meaning of the language, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." That the apostles and their immediate successors strictly practiced the same form of immersion that Christ enjoined in the commission, scarcely admits of a single reasonable doubt, which would bring this method of baptizing, without one particle of change, down to the death of the immediate successors of the apostles.

The death of the Apostle John, the last of the twelve apostles, took place about A. D. 100, and it is with this date that the apostolic age properly closes. Four years before his death, the last book of the New Testament was completed. Respecting any event, connected with the Christian religion, which transpired after this period, we must depend entirely upon *historical* testimony.

As it is our intention to make this work mainly historical, we propose to trace trine immersion to the apostolic age by an ample use of quotations from such authors as may appear fully competent to give due weight to the subject, and shall use precisely the same authors that are brought forward to sustain immersion. Their writings, when introduced to support *trine* immersion, are certainly as strong as when used in support of immersion itself, since they sustain no immersion short of *trine* immersion when speaking of the baptism of Christian antiquity.

Christ having delivered to the apostles the proper form of immersion, and the apostles to their immediate successors, excludes the possibility of a change in baptism before the death of these eminent characters. Peter, one of the twelve, is said to have remained for many years Bishop of Antioch, and was succeeded by that remarkable Christian, Ignatius, who, after nobly serving his Master many

years, was martyred in the year 107, and as he was the successor of one of the apostles, was a faithful bishop, had received the pure Gospel directly from the apostles, and taught and practiced the same till the close of his life, establishes the fact that the proper form of immersion was continued in Antioch till as late as seven years after the close of the apostolic age.

We are next introduced to one of the most remarkable and pious characters of this age, in the person of Polycarp, who was baptized by the directions of the Apostle John as early as A. D. 80, and was martyred in the year 166. As he was acquainted with some of the apostles, was baptized according to the instructions of the most renowned—in age and piety—of all the twelve, was by the same venerable person appointed Bishop of Smyrna, and was the faithful angel spoken of in Rev. 2: 8, it seems unreasonable to imagine a change in the form of immersion before his death, which brings the Scriptural mode of baptism down to A. D. 166. If therefore any change in the manner of performing immersion is to be found, it must be sought for *after* and not before the close of this period.

Of the virtue and piety of the immediate successors of the apostles we give a quotation from

N. SUMMERBELL.

“The Christian ministers who succeeded the apostles were of heavenly virtue; without sectarian bigotry. They had courage without indiscretion, and carefulness without fear. They guarded their flocks as good shepherds, and led them in every virtue. They were ‘Marshals’ greater than Napoleon’s; of an army greater than the ‘Guard.’ No stain tarnished their fair fame. Their garments of righteousness are whiter than the falling snow. Some of them were celebrated alone for the greatness of goodness; and some added the charm of intellectual endowments; but all were noble, heavenly-minded, bold, fearless and pure; adorning every truth of virtue or faith with the unblemished luster of their heavenly character. They instructed their flocks faithfully, truly, fervently and affectionately; ever more careful to promote faith than to please the fancy, to prepare for sacrifice than encourage earthly hope;

ready to 'depart on the morrow' by any road that would lead soonest to glory." [History of Christianity, p. 58.]

Such heavenly-minded persons were a blessing to the childhood of Christianity; they were stars that never ceased to shed their rays of light, ever walking in their Master's footsteps, and never "weary in well-doing." These were the persons who never changed the commandments of God by using a mode of baptism different from that taught by Christ and practiced by the apostles, and we must conclude that the same form of immersion was the general practice of the Christian churches throughout all the world, till the death of Polycarp, A. D. 166. Now, if we succeed in tracing *trine* immersion a sufficient distance beyond this period, to make it appear reasonable, all certainly must acknowledge it apostolic—hence traced to the apostles. We will, however, use but little regularity in introducing our extracts, till we arrive at the fifth century, from whence we will proceed in regular order to the close of the apostolic age.

THE IMPORTANCE OF HISTORY.

ALEXANDER CAMPBELL.

"History is a very authoritative commentator on language, as well as on men and manners. It sometimes enters into the philosophy and the philology, and decides the proper interpretation of words by showing, in matter of fact details, how these words were understood in days of yore. The historians tell us what the ancients did under the name baptism. They record certain facts and then call them by this word. They are, then, stronger proofs, to the great mass of society, than dictionaries, grammars, classics, translators, or anything in the form of mere language. History is now the favorite, the growing favorite in all departments of philosophy. The history of nature is philosophy, the history of plants is botany, the history of animals is zoology, the history of man anthropography, and the history of the church is Christianity. I mean the whole church, primitive, ancient and modern. The history of baptism is therefore the philology of the word. It is the history of the human mind on that subject—of all men, of all nations and of all ages of the church." [Campbell and Rice Debate, p. 247.]

In the foregoing extract Alexander Campbell clearly sets forth the value of history when properly applied, and we trust that our readers will give it all due respect as we advance in the following pages.

Our first author is a learned Baptist writer in the person of

HINTON.

"The practice of trine immersion prevailed, in the West as well as the East, till the fourth council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from that time the practice of only one immersion gradually became general throughout the western or Latin Church." [Hinton's History of Baptism, p. 158.]

The "Fourth Council of Toledo," mentioned above, was held in Spain A. D. 633, or 533 years after the close of the apostolic age. [Waddington's Church History, p. 146.]

In the quotation, which we have given from Hinton, he mentions "*some disputes*," that came before this council, and among them was one on baptism, an account of which we will give, in the language of

ELDER JAMES QUINTER.

"As the Arians in Spain practiced trine immersion, some of the general church, who held other views of the Trinity from what the Arians did, were fearful lest, if their mode of baptism was like that of the Arians, it would be inferred that their views of the Trinity were also like those of the Arians. They therefore wrote to Gregory at Rome, about the matter, and he advised that, if their trine immersion might lead anyone to think that their views of the Trinity were like those of the Arians, they should change their mode of immersion, and adopt the single immersion in order to be different from the Arians. This was the weak reason given for a change from trine to the single immersion in Spain. And this was the first sanction given by any, in authority in the Catholic Church to the single immersion. The adoption of the single immersion in Spain gave much dissatisfaction; and the fourth council of Toledo was called upon to settle the difficulty which had arisen in the church from baptism being performed by the single and by trine immersion. This council approved of Gregory's advice, and was the first council

that sanctioned the single immersion." [Quinter and McConnell Debate, p. 112.]

The reason given by Gregory, for a change in the form of immersion, was not because the apostles and early Christians had taught and practiced the single immersion, but to distinguish the Catholics from those who had other views of the Trinity. Had Gregory and the council adhered to the general practice of all antiquity, they would have retained trine immersion, which, Hinton says, prevailed both in the east and the west till 533 years after the close of the apostolic age. And even when the change was made, some of the more pious were not willing to sanction it, for so slight a reason as that the Arians used it.

In confirmation of what we have already presented, respecting the change from the trine to the single immersion, we here present a quotation from

BINGHAM.

"The Arians in Spain, not being of the sect of the Eunomians, continued for many years to baptize with three immersions; but then they abused this ceremony to a perverse end, to patronize their error about the Son and the Holy Ghost being of a different nature or essence from the Father; for they made the three immersions to denote a difference or degrees of Divinity in the three divine persons; to oppose whose wicked doctrine, and that they might not seem to symbolize with them in any practice, that might give encouragement to it, some Catholics began to leave off the trine immersion, as savoring of Arianism, and took up the single immersion in opposition to them." [Antiquities of the Christian Church, Book II, ch. 11.]

BINGHAM ON THE FOURTH COUNCIL OF TOLEDO.

"Some learned persons find fault with this council for changing this ancient custom upon so slight a reason as that of Arians using it; which, if it were any reason, would hold as well against single immersion, because the Eunomians, a baser sort of the Arians, were the first inventors of that practice. And therefore the exception made by the Spanish council in the seventh century cannot prejudice the more ancient and general practice, which, as Strabo observed, still prevailed after this council, and, if Vossius says true, the trine immersion, or what corresponds to it, the trine aspersion, is the general practice of all

churches upon the earth at this day." [Antiquities of the Christian Church, Book II, ch. II.]

The reason advanced by the Spanish council, for a change in the form of baptism, Bingham would intimate, was no reason at all, as the inventors of single immersion were a baser class of people than those from whom the Catholics were trying to separate themselves in practice. Two evils presented themselves, and the Catholics thought to choose the less dangerous, and judged it far less disagreeable to sanction and receive a human invention in baptism, than to patronize the anathematized doctrine of the Arians. Strabo is mentioned by Bingham as stating that trine immersion still prevailed after this council. Strabo was the proper person to consult to prove this, as he lived about 100 years after this council, while Vossius, who lived in the sixteenth century, says it still prevailed in his day. Our next quotation refers to

JOHN WESLEY.

"When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing." [Moore's Life of Wesley, Vol. I, p. 425.]

Wesley used trine immersion because he judged it to be the apostolic method of baptizing. This was not a very uncommon belief among the well-read in Wesley's day, as trine immersion, about 100 years prior to that period, was the general practice whenever immersion was used. This will appear very reasonable when it is known that the prevailing religious sentiments of John Wesley, in the early part of his life, were those derived, in part, from the Church of England; and respecting the mode of baptism in that Church, we here present an extract, found in a work written by

PROF. STUART.

"In the work of John Floyer on Cold Bathing, p. 50, it is mentioned, that the English church practiced immersion down to the beginning of

the seventeenth century; when a change to the method of sprinkling gradually took place. As a confirmation of this, it may be mentioned that the first Liturgy, in 1547, enjoined a *trine* immersion, in case the child is not sickly." [Page 24].

While dealing with this class of Pedit-baptist writers, we now present a quotation from the learned

DR. WALL.

"The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity." [History of Infant Baptism, Vol. 2, p. 419.]

What is understood by the term "*all antiquity*," is from the beginning of Christianity down till some time after A. D. 633, and it would not be improper to extend the meaning of the term even to the beginning of the Reformation. We have seen that trine immersion was the general practice in both the East and the West, until the fourth council of Toledo, A. D. 633, and it appears that the Spanish adhered to single immersion, which was first sanctioned by this council, during the seventh century, and, according to Strabo, who lived in the eighth, trine immersion finally prevailed, to the time of Vossius, who lived in the sixteenth century, when it still was the general practice in all countries on earth, where immersion was used, so that it would not be doing injustice to Dr. Wall, should we quote him as stating "that trine immersion was the general practice from the first introduction of Christianity down to the close of the sixteenth century."

As the reader is not likely contented with our statement, —*trine immersion being the general practice till after the Reformation*,—we shall amply confirm the same by referring to

ROBINSON.

"It is not true that dipping was exchanged for sprinkling by choice before the Reformation (A. D. 1517), for, till after that period, the ordinary baptism was trine immersion." [Robinson's History of Baptism, p. 148.]

Be it remembered that Robinson was a Baptist historian, and his testimony, in support of trine immersion, ought to have some weight in reaching a proper conclusion.

Agreeable with the testimony already produced, we may safely come to the following conclusions:

1. *Trine immersion* was the general practice of all Christian antiquity.

2. It prevailed in the West as well as the East, till the fourth council of Toledo, A. D. 633.

3. Six hundred years after the death of Christ a change from *trine* to *single* immersion gradually took place in some parts of the West.

4. All the churches in the East, established by the apostles and their successors, retained the *apostolic* method of baptizing, refusing to change the *threefold* immersion taught by Christ in the great commission (Matt. 28: 19), for the single immersion introduced by Eunomius.

5. The ordinary method of baptizing throughout all Christendom, wherever immersion was used, was that of *trine* immersion, a method which was the prevailing practice the first 1,500 years of the Christian era. Our further investigations will serve to strengthen these conclusions.

JOHN GIRARD VOSSIUS.

"What son of the church will not willingly hold to that custom which the ancient church practiced all over the world, except Spain, etc.? Besides, at the present, trine immersion is used in all countries; so that the custom cannot be changed without an affectation of novelty and scandal given to the weak." [Wall's History of Infant Baptism, Vol. 2, p. 424.]

Vossius was born A. D. 1577, and died at Amsterdam, March 17, 1649. The term "*all countries*," refers to all places where immersion was used at that time, which would include the greater part of Christendom, for even to this date (1649) single immersion was very little practiced.

NEANDER.

"Then there was the trine immersion of baptism, as symbolically making the reference to God, the Father, the Son, and the Holy Spirit. This, too, was a symbol that arose out of the Christian idea, but not necessarily connected with it." [Planting of Christianity, Vol. 2, p. 271.]

Neander was born Jan. 11, 1789, and died July 14, 1850. He is called the "Father of Church History."

We admire the manner in which the ancient form of baptism is described by

WILLIAM WHISTON, A. M.,

TRANSLATOR OF THE WORKS OF JOSEPHUS, AND PROFESSOR OF MATHEMATICS IN THE UNIVERSITY OF CAMBRIDGE.

He is commenting on a passage from Tertullian, and makes use of the following language:

"From this eminent passage, observe first, that the practice in baptism seems not to have been as now, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;' but while the person to be baptized (or probably the surety, if an infant) repeated the creed and renunciation after the Bishop or Presbyter, or at least their abridgment, the second time the Bishop or Presbyter dipped him, *once* at the naming of the Father, a *second* at the naming of the Son, and a *third* at the naming of the Holy Ghost, which manner of baptizing agrees exactly with the rule in the Constitution, and the practice in Cyril of Jerusalem, and seems to be the proper meaning of the original command, of baptizing or dipping, '*eis to onoma*;' AT the respective names of the Father, Son and Holy Ghost, and not according to the common exposition, IN their name—by their authority, or to their worship. Since baptism is only designed originally into the death of Christ, though so ordered as to put us in the mind of the Father, who *sent* him, and of the Holy Ghost, who witnessed to him, at the same time, as the Constitutions particularly inform us. Second, that, therefore, the trine immersion is directly of our Savior's own appointment, and the very meaning of the original command for baptism, both in Matthew (28: 19) and the Constitutions; and therefore not to be altered by any Christian." [Essay on the Apostolic Constitutions, Vol. 3, pp. 399, 400.]

The reader will please bear in mind that Whiston attributes trine immersion *directly* to the teachings of Christ,

and claims that it is the form of baptism implied in the holy commission given by our Savior to the apostles.

The Constitutions, mentioned by Whiston, are a collection of rules said to have been adopted by the early Christians in the second and third centuries. These Constitutions, like the New Testament in this respect, require trine immersion.

Whiston commits an error, when he renders the Greek *eis* by the English preposition *at*; it should be translated *into*, as this is the proper meaning of the original, hence *eis* to *onoma*, *into the name*.

BISHOP BEVERIDGE.

"Neither did the Church ever esteem that baptism valid which was not administered exactly according to the institution, in the name of all the three Persons; which the primitive Christians were so strict in the observance of, that it was enjoined, that all persons to be baptized should be plunged three times,—first at 'the name of the Father,' and then at 'the name of the Son,' and lastly at 'the name of the Holy Ghost;' that so every person might be distinctly nominated, and so our Savior's institution exactly observed in the administration of this sacrament." [Works, Vol. 8, p. 336.]

Bishop Beveridge was an eminent divine of the Church of England, and was one of the most learned theologians that England ever produced. He had, during his life, made baptism a particular study in all the stages of its history. His profound learning and extensive researches led him to believe that trine immersion is taught in the holy commission; and elsewhere in his writings, when speaking of the *threefold* immersion, he states: "That this was in some way handed down from the apostles, we dare not deny." [Chrystal's History of the Modes of Baptism, p. 194.]

According to the most reliable writers on this subject, trine immersion is attributed to the authority of Christ, and the practice of the apostles and their successors for many centuries, and surely there must be some good reason for the conclusion, when it is considered that trine immersion

is in exact harmony with the teachings of Christ and the apostles. The proper form of immersion should be "into the name of the Father, and of the Son, and of the Holy Ghost," and with this agrees trine immersion. Paul teaches "one baptism," and trine immersion is *one* baptism, in *three* immersions. The Scriptures also teach that baptism is a *birth, burial, planting*, etc., and trine immersion is just as much of a *birth, burial*, etc., as any form of immersion can be. But the fact of the matter is, single immersion has found its way into the world, and, having become quite general, those who use it must attempt to make it appear Scriptural. Let it be borne in mind, however, that trine immersion fits the plain meaning of the commission when properly analyzed. In addition to this, among all *ancient* historians, who describe the ancient and apostolic method of administering baptism, there is not one who says that it was performed by a *single* immersion.

DR. WILLIAM CAVE.

"This immersion was performed thrice, the person baptized being three several times put under water,—a custom which Basil and Sozomon will have derived from the apostles. It is certain that it was very early in the church, being twice mentioned by Tertullian as the common practice." [Primitive Christianity, p. 157.]

ALEXANDER CAMPBELL.

"The gentleman [Mr. Rice] tells you of the trine immersion of Tertullian, and of their baptizing persons, not only into each of the names of the Divinity, but also undressed! And what have we to do with these eccentricities? It only makes the argument stronger; for, if they thus submitted to three immersions instead of one, how strong their faith in immersion. The Gospel commands one immersion, but, it seems, they got three." [Debate with Rice, p. 248.]

Campbell seems to think that the Gospel teaches but *one* immersion, but after all he must admit that they got three, and how? Perhaps he could not tell. He failed to conceive *one baptism in three immersions*. When he read the

Gospel, he had but a single immersion in mind. When he puts on his historical spectacles, he notices that the ancient saints got three immersions. This led Campbell into a difficulty, from which we will try to extricate him by introducing an extract from

ALEXANDER CARSON, LL. D.

"The three immersions used by the ancients in the performance of the rite, are called *tria baptismata*, *three baptisms*, that is, *three immersions*; for it could not be *three purifications*; it was only one purification. I am well aware that the three immersions may be called also one baptism. *My philosophy* can account for this. When they are said to be three baptisms, the word is used in reference to the act of immersion; when they are called one baptism the word is used in reference to the rite in its appropriate sense. The three immersions are, in the estimation of those who used them, only one rite, which was designated by the name baptism." [Carson on Baptism, p. 491.]

The one baptism, or one immersion, seen by Campbell, was not the action by which the rite was performed, but the rite itself. The phrase, *one baptism*, used by Paul (Eph. 4: 5), simply refers to the rite in its appropriate sense. The *three* immersions, seen through his historical glasses, were the same thing, only under a different appearance: the first (one immersion) was the rite itself, while the second (three immersions) was the actions that it took to constitute the rite.

MARTIN LUTHER, THE GREAT REFORMER, A. D. 1530.

He is giving directions how to baptize a converted Jewess:

"As to the public act of baptism, let her be dressed in a garment, usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water, with the usual words: 'I baptize you in the name of the Father,' etc." [Luther's Works, Ed. Walch, Part X, P. 2637, C. L. Loos translation.]

MR. REEVES.

"The ancients carefully observed trine immersion, insomuch that, by the 'Canons Apostical,' either bishop or presbyter who baptized

without it, was deposed from the ministry." [Pengilly on Baptism, p. 153.]

According to Mr. Reeves, the ancients, *i. e.*, those who lived in the third and fourth centuries, placed a great deal of stress upon *trine* immersion, for they would depose one from the ministry simply because he failed to use three actions in baptism. Certainly, if single immersion had been the apostolic practice, they would not have urged such measures against it at that early day.

According to the foregoing testimony trine immersion must either have been the apostolic method or else, during the third and fourth centuries, without a single dissenting voice from all antiquity, there was made a universal change in the form of baptizing; changing from *single* to *trine* immersion, and that, too, in such profound secrecy, that not even one trace of it can be found among all the ancient historians, whose writings have come down to us.

Among these ancient historians, some of whose writings we shall examine presently, not one has spoken doubtfully of trine immersion, while every one who mentions single immersion condemns the practice,—and, branding it with the term "*Innovation*," at once proves to us that its origin and first locality of use wholly forbid the possibility of its having been the apostolic method of baptizing.

PELAGIUS, BISHOP OF ROME.

"There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the Gospel command, which was given by God himself, and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity, and by trine immersion; for our Lord said to his disciples, 'Go, baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost.'" [Chrystal's History of the Modes of Baptism, p. 80.]

Here we have a writer of the sixth century, not only condemning single immersion, but positively stating that the Gospel command, which was given by our Lord and Savior Jesus Christ, teaches *trine* immersion.

Single immersion was condemned by Pelagius in the sixth century, by Socrates who wrote about A. D. 400; by Sozomen A. D. 440; by Theodoret in the year 421; by a synod of Constantinople, and also by Alcuin, for being contrary to the general practice of all antiquity.

When Pelagius wrote, single immersion had some advocates in Spain, where it was first received with favor, while the general practice elsewhere was trine immersion, which prevailed till the fifteenth century, when it in some localities gave way to single immersion.

**THE BAPTISM OF CLOVIS, KING OF THE FRANKS,
DEC. 25, 496.**

Robinson is speaking of a font, remarkable in ecclesiastical history and belonging to the church of Notre Dame, when he uses the following language:

“In this font Clovis was dipped three times in water at his baptism. Modern French writers observe with becoming dignity, that their first Christian king had too much spirit to submit to profess a religion before he had examined whether it were true; and that Vedast and Remegius first instructed him in the doctrine of the Holy Trinity, which he afterwards professed to believe, by being thrice dipped at his baptism. More than three thousand Franks were baptized at the same season and in the same manner.” [Robinson’s History of Baptism, p. 147.]

This was the method of baptizing in countries where the innovation had not yet been introduced.

ALCUIN, BORN A. D. 735.

He was a light in the Dark Ages, and famous for encouraging learning and science; a native of England. He founded the University of Paris, by order of Charlemagne, and, in his epistle to the brethren at Lyons, he says:

“To us it seems indeed, according to our feeble judgment, that as the inner man is formed anew after the image of his Maker, in the faith of the holy Trinity, so the outer man should be washed with a trine immersion; that what the Spirit invisibly works in the soul, that the priest may visibly initiate in water.” [Gospel Visitor, Vol. 18, p. 86.]

THEOPHYLACT, ARCHBISHOP OF ACHRIDA, A. D. 1070.

"For one IMMERSION (BAPTISM) is spoken of as also one faith, because of the doctrine respecting the initiation being one in all the church; which has been taught to IMMERSE (BAPTIZE) with invocation of the Trinity, and to symbolize the Lord's death and resurrection by the *threefold* sinking down and coming up." [G. V., Vol. 18, p. 15.]

The reader will please observe that this Archbishop did not hold, as our modern single immersionists do, that the phrase, "One Lord, one faith, *one immersion*" (Eph. 4: 5) means a *single* action; but says *truly*, that the *one immersion* is the doctrine respecting the initiation, being ONE in all the church. The action being "the *threefold* sinking down and coming up."

DUPIN.

"In the first three centuries, they plunged those three times, whom they baptized." [Trine Immersion, by B. F. Moomaw, p. 77.]

CHAMBERS' CYCLOPEDIA, A. D. 1786.

"A triple immersion was first used, and continued for a long time: this was to signify either the three days that our Savior lay in the grave, or the three persons in the Trinity. But it was afterwards laid aside, because the Arians used it; it was thought proper to plunge but once." [Campbell on Baptism, p. 151.]

In order to give the reader a good idea of the history of baptism, we here present it in a condensed form from

HENRY'S CHRISTIAN ANTIQUITIES.

"The practice of the early church was to immerse the body under water three several times. Tertullian speaks of it as the general custom in his time; so do Basil, Jérôme, and others, some of whom say it was done at the distinct mention of each person of the blessed Trinity. Two reasons were given for this practice, the one that it represented their profession of faith in the Holy Trinity, the other that it referred to the three days of Christ's burial. Augustine joins both these reasons together. This practice was derived by some from apostolic tradition; by others from its institution by our Savior; by others it was thought to be an indifferent circumstance. Tertullian, Basil, and Jerome reckoned it to have been handed down from apostolic tradition. Chrysostom

seems to think it prescribed in the Savior's words of institution. The apostolic canons order every minister to be deposed, who should be baptized otherwise. Innovations were, however, after a time, made in this respect, and controversies growing out of theological views arose concerning the practice, which at length led the council of Toledo to make rules to dispense with it; yet Strabo considers it to have been the prevalent practice of the church till the seventh century; and Vossius speaks of trine immersion, or what corresponds to it,—the trine aspersion, being the general practice of the modern church." [Quinter's Defense of Trine Immersion, p. 15.]

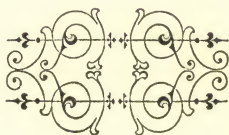
THE CLERGYMAN'S VADE-MECUM.

"The original form of baptism is a most unanswerable argument against all Anti-trinitarians, no wonder therefore if they oppose a practice, and a form of baptism so contradictory to their own notions; and on the other side all who heartily believe a Divine Trinity ought earnestly to contend for retaining of that form, which Christ himself instituted, and that mode of performing it, which is most agreeable to that faith, I mean the trine immersion, or affusion." [Page 25.]

The Savior gave a commandment which required, in connection with certain moral qualifications, physical actions, and the above testimonies contain the decision of the Christian world during the time alluded to, relative to the number of actions which that commandment required. It is hardly likely that it would have so generally, and for so many ages, fallen into so great an error in understanding language that was designed to convey an idea of physical action.—*Quinter*.

Those who interpret the commission to favor *single* immersion, have the united counsel, wisdom and practice of all Christendom for the first 1,500 years of the Christian era against them. In short, it is clear that *trine* immersion was the practice of the apostles and their successors for many centuries, while *single* immersion was not introduced till after the rise of the controversy respecting the Trinity. At the Council of Nice, A. D. 325, not less than 328 bishops, from all parts of the Roman Empire, were assembled, where the differences of the Christian world respecting the

nature, office and essence of the Son, as well as that of the Holy Ghost, were freely expressed; and not one word has come down to us, showing any manifested differences in the *form* of baptism. Omitting the fruitless exertions of Praxeas, who, in the beginning of the third century, failed in an attempt to introduce his unauthorized heresy, not one mention is made of *single* immersion, till after its rise near the middle of the fourth century; while elsewhere, from East to West, from North to South, all over the Christianized parts of the world, *trine* immersion was not only the universal practice during the first 300 years of the Christian church, but continued to be the prevailing form of immersion till after the close of the Reformation.



TRINE IMMERSION

TRACED IN AN UNBROKEN LINE TO

Within Thirty Years of the Apostolic Age.

We have now arrived at the fifth century, and have noticed the practice of trine immersion all along the line, and in the year 496 found no less than three thousand using the same mode, showing that it was by no means a new, or an uncommon method.

We shall further content ourselves by commencing with the death of Theodoret, A. D. 457, and trace trine immersion to within thirty-three years of the apostolic age, where we shall find it to be the general practice of the Christians at that time, and hence apostolic in practice and wholly divine in origin. We have given extracts from quite a number of authors, who state their views in a manner, which not only sustains the antiquity of trine immersion, but attributes its origin to the commission given by Christ to his apostles.

The writers whom we shall next introduce are all ancient authors, and such as are relied upon by immersionists in general to sustain their practice; and we shall allow their evidence to have just as much weight, when brought forward in defense of trine immersion, as when used in defense of immersion itself.

The first date standing to the right of the names of authors refers to the year of their birth, as near as it can be ascertained; and it is to that age of Christianity to which the writings of each author apply. The second refers to their death. It is presumed that all historians have a sufficient knowledge of the subject on which they write to give its correct history, at least as far back as their birth. It is, however, frequently the case that, when describing baptism,

ancient authors simply relate what method was practiced in the age they wrote. Where this is the case, it may be readily determined by the general drift of the subject.

THEODORET, A. D. 386-456.

"He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the name of the Trinity, but to immerse once only into the death of Christ." [Chrystal's History of the Modes of Baptism, p. 78.]

There are several items connected with the above extract that we wish the reader to carefully notice: (1) Eunomius *subverted* the law of *holy* baptism; (2) the law of *holy* baptism was handed down from Christ, and (3) he (Eunomius) made a contrary law—which, of course, was not the law of holy baptism. Now let us examine this *contrary* law and learn just what it teaches: (1) It teaches that it is not necessary to immerse the candidate for baptism *thrice*; (2) it teaches that in baptism it is unnecessary to mention the "name of the Father, and of the Son, and of the Holy Ghost;" (3) it teaches that the candidate for baptism should be immersed *once* only, and not *three* times, as required by the law of holy baptism handed down from Christ and his apostles, and (4) it teaches that baptism should be performed into the death of Christ, instead of in the "name of the Father, and of the Son, and of the Holy Ghost," as required by the Divine Law.

Notice the difference of the two laws: The law of holy baptism requires *three* actions, the contrary law requires but one: the law of holy baptism has come down from Christ, while the contrary law was made by Eunomius: the law of holy baptism demands that all persons should be baptized "into the name of the Father, and of the Son, and of the Holy Ghost," while the contrary law requires baptism "into the death of Christ," the former by *three* actions and the latter by *one* only.

Christ is the author of *trine immersion*; Eunomius is the author of *single immersion*. Trine immersion was introduced in Palestine, while single immersion was invented elsewhere,—trine immersion as early as A. D. 33, and single immersion 327 years afterwards, or about the year 360.

Eunomius, the inventor of single immersion, was born sometime in the beginning of the fourth century, was ordained bishop of Cyzicum, A. D. 360, and died in the year 394.

He introduced single immersion sometime between A. D. 360 and 394, so that the earliest possible date that we can assign to its origin is A. D. 360; lacking 327 years of being old enough to be the baptism taught by Christ when he said: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost;" falls 327 years too short to have been used on the day of Pentecost, and lacks 300 years of being old enough to be the form of immersion referred to by Paul, when he said: "One Lord, one faith, one baptism."

While on the subject of single immersion we might fill a small volume, but we leave this period of history and proceed on our journey toward the apostolic age. We pass just thirty-two years beyond Theodoret, and find the birth of

AUGUSTINE, A. D. 354-430.

"After you professed your belief, three times did we submerge your heads in the sacred fountain." [Hinton's History of Baptism, p. 157.]

The very plain manner in which Augustine mentions trine immersion, shows that it was the prevailing practice among those to whom he wrote at that time. Augustine was baptized by what is called, by some historians, the Ambrosian method of baptizing, *i. e.*, by trine immersion.

He was born November 13, 354, at Tagaste, a small town near Carthage, and at the age of thirty-three was bap-

tized by Ambrose; he died August 28, 430. The date of his writings is about A. D. 398.

About seven years before the birth of Augustine, was born that renowned Christian orator,

CHRYSOSTOM, A. D. 347-407.

"Christ delivered to his disciples one baptism, in three immersions of the body, when he said unto them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" [Quinter and McConnell, p. 28.]

Chrysostom was a most profound Greek scholar and devout student of the Bible. He studied the Bible with great care, and is said to have been able to repeat the entire work from memory, in the Greek language. He was born in the City of Antioch, of noble and opulent parents, January 14, A. D. 347; and between the eighteenth and twenty-third years of his age was baptized by Meletius, Bishop of Antioch. He wrote about the year 398, and died September 14, A. D. 407.

We regard Chrysostom as the strongest witness we have yet brought forward, to prove that Christ taught trine immersion. Here we have a learned Greek scholar, a devout student of the Greek Bible, reading the Greek commission, just as Matthew penned it, and then tells us that it teaches trine immersion.

If another person, of like ability, who lived in the same age, could be found, saying as much in favor of single, as Chrysostom has written in support of trine immersion, we assure you that our single immersionist writers would regard him as a giant pillar in support of single immersion. Contemplating the surroundings of Chrysostom, we learn that he was born only 247 years after the close of the apostolic age, and only 181 years after the death of Polycarp. He was reared and educated in the famous City of Antioch, the very birth-place of the name *Christian*;

was the bishop of the largest collection of members on earth at that time, consisting of no less than *one hundred thousand* communicants. He also preached and spent the greater part of his life within nearly 300 miles of Jerusalem. How can it be that he could have been mistaken about the apostolic method of baptizing?

If Christ taught single immersion, it certainly must have been the prevailing practice among the ancient Christians, as late as A. D. 166; had that been the case, there must have been a universal change from single to trine immersion throughout all Eastern Christendom, and the learned Greek scholar, the "golden-mouthed," was so ignorant of ecclesiastical history that he never knew anything of it, and taught trine immersion, supposing it to extend back to the commission of Christ to his apostles.

There is another feature connected with Chrysostom's statement which serves to strengthen our position. While the learned Greek affirms that Christ taught trine immersion, there is not a single author in all antiquity, whose writings have come down to us, teaching otherwise; and for us to suppose, for one moment, that all the ancient Fathers were ignorant of such an important matter as the apostolic method of baptizing, would be unreasonable in the extreme.

Only seven years before Chrysostom we have the birth of the learned

AMBROSE, A. D. 340-397.

"Thou wast asked, Dost thou believe in God the Father Almighty? Thou saidst, 'I do believe,' and wast dipped, that is, buried. Thou wast asked again, Dost thou believe on our Lord Jesus Christ and his crucifixion? Thou saidst, 'I believe,' and wast dipped again, and so wast buried with Christ. Thou wast interrogated the third time, Dost thou believe in the Holy Spirit? Thou answeredst, 'I believe,' and wast dipped a third time." [Orchard's History of Baptists, Vol. 1, p. 44.]

Ambrose was bishop of the church at Milan. He was born A. D. 340, wrote A. D. 374, and died about the year 397.

About twenty-eight years before the birth of Ambrose, appeared one of the most remarkable characters of the East in the person of

BASIL, A. D. 328-379.

"The water exhibits an image of death, receiving the body as into a sepulcher; the spirit renews the soul, and we rise from a death of sin into a newness of life. This is to be *born from above of water and the spirit*; as if by the water we were put to death, and by the operation of the spirit brought to life. By *three immersions*, therefore, and by three invocations we administer the important ceremony of baptism, that death may be represented in a figure, and that the souls of the baptized may be purified by divine knowledge." [Robinson's History of Baptism, p. 89.]

Basil was born at Cesarea, A. D. 328, wrote in the year 360, and died Jan. 1, 379.

He inherited a strong inclination towards Christianity from his ancestors who had been Christians for many years. His grandfather, who was a Christian, was born only about 150 years after the death of the Apostle John. So remarkable was Basil's learning and firmness, that he was universally admired even by his enemies. Such a man, at such a place, living so near the days of the apostles, with an extended line of Christian kindred, extending so far back into antiquity, is an important witness of the apostolic method of baptizing. He spent the greater part of his life within a few hundred miles of Jerusalem, and does it seem reasonable that such a remarkable person, a learned man, born only 228 years after the close of the apostolic age, could spend his life so near the very birthplace of Christianity and not know the proper mode of baptism? We now step just thirteen years beyond the birth of Basil, and place our feet in the City of Jerusalem, the birth-place of Christianity, where we find

CYRIL, A. D. 315-386.

The reader will now please bear in mind that we are in Jerusalem, where our Lord and Master preached, died, and was buried and arose from the dead. Cyril says:

"After these things ye were led to the holy pool of divine baptism, as Christ was carried from the cross to the sepulchre. And each of you was asked whether he believed, etc.; and made that saving confession, and descended three times into the water and ascended again;—and that water of salvation was a grave to you." [Pengilly on Baptism, p. 151.]

Cyril was born at or near Jerusalem, about A. D. 315, wrote in the year 374, and died A. D. 386. At the age of thirty he was ordained priest by Maximus, Bishop of Jerusalem.

Here we have an early writer who was born only 215 years after the close of the apostolic age, 149 years after the death of Polycarp, living in Jerusalem, and telling us that baptism was then performed by *three* actions.

Whether we have yet traced trine immersion to the apostles, let others judge;—one thing is certain, we have traced it home where Christianity was born; we have traced it beyond Rome toward Mount Zion, to the "Mother Church" of the whole world, and cannot conceive the idea that there was any change made at this place so near the days of the first Christians. We must, therefore, conclude that trine immersion had been the universal method of baptizing in Jerusalem, Cesarea and Antioch since the days of the apostles.

So far we have found an unbroken line of trine immersion advocates, and will continue our journey by referring to the

APOSTOLIC CANONS FROM A. D. 315 TO A. D. 200.

These "Canons, which consist of eighty-five ecclesiastical laws, contain a view of the church government among the Greek and Oriental Christians in the early centuries of

the Christian religion" [Mosheim, Vol. 1, p. 41], and can be relied upon in tracing Christian baptism back to a very early date.

Some learned men, who have made profound researches respecting the origin of these Canons, have assigned to some of them a date much earlier than A. D. 200.

The fiftieth of the Apostolic Canons reads as follows:

"If any bishop or presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposed; for the Lord did not say, 'Baptize into my death;' but, 'Go ye, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Do ye, therefore, O bishops, immerse thrice,—into one Father, and Son, and Holy Ghost, according to the will of Christ by the Spirit." [Quinter and McConnell, p. 114.]

Whatever may be said concerning the origin of these Canons, it must be conceded that they are at least in perfect accord with all known ancient history, respecting the mode of baptism prevailing at the close of the second century.

MONULUS, ABOUT A. D. 200-270.

A. D. 256, while at the famous Council of Carthage, Monulus made use of the following language in one of his speeches, preserved by Cyprian:

"The true doctrine of our holy mother, the Catholic Church, hath always, my brethren, been with us, and doth yet abide with us, and especially in the article of Baptism, and the trine immersion wherewith it is celebrated; our Lord having said, 'Go ye, and baptize the Gentiles, in the name of the Father, and of the Son, and of the Holy Spirit.'" [Work of Cyprian, Part 1, p. 240.]

Here is Monulus, born only about thirty-four years after the death of Polycarp, telling us that trine immersion had *always* been with them, and proves the same by referring to the language of Christ in the commission. This language of Christ to his apostles, when he said, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," was sufficient in the days of Mon-

ulus to convince any one that Christ taught trine immersion. We have never read or heard of a man, either Hebrew, Greek or Latin, born before 500 years after Christ who believed that Christ taught single immersion in the commission, hence, in these early days, to simply refer to the words of Christ was an unanswerable argument in favor of trine immersion. The term, "Catholic Church," in the speech of Monulus, means the "general church," and not the Roman Catholic.

Leaving Monulus and the Canons, A. D. 200, we pass just sixty years toward the apostles, where we find the birth of

TERTULLIAN A. D. 160-220.

"After his resurrection he promises in a pledge to his disciples that he will send them the promise of the Father; and lastly, he commands them to baptize into the Father and the Son and the Holy Ghost, not into a unipersonal God. And, indeed, it is not once only, but three times, that we are immersed into the three persons, at each several mention of their names. [Writings of Tertullian, Vol. 2, p. 395, Anti-Nicene Christian Library.]

Tertullian was born at Carthage, A. D. 160, wrote in the year 204, and died A. D. 220. He is regarded as the greatest and most learned of all the Latin Fathers, and his testimony in favor of trine immersion is such that none can overthrow it by any fair means.

He attributes trine immersion to the commission of Christ, making it just as old as the commission itself. There is not in our mind one particle of doubt but that Tertullian knew what was the apostolic method of baptizing. He was born six years before the death of Polycarp—one of John's disciples—lived within sixty years of the apostolic age, and knew many who had seen and conversed with the apostle. Certainly such a person, with such remarkable learning in that early age, could ascertain what form of immersion was used by those who lived but sixty years beyond his own birth; and when the truth is revealed he tells

us that it was trine immersion, and, like Monulus, refers to the commission to prove it. Leaving this period, we advance ten years beyond the birth of Tertullian and find the birth of

CLEMENT OF ALEXANDRIA, ABOUT A. D. 150-220.

Clement is addressing himself to the churches planted by the apostles—churches composed of members, many of whom were baptized by the immediate successors of the apostles,—when he uses the following words:

“Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial.” [Wiberg on Baptism, p. 228.]

It will be noticed that the above extract is taken from a Baptist history. If it can be depended upon to prove immersion for the Baptists, why is it not also good authority in defense of trine immersion?

Clement was born about the middle of the second century (A. D. 150), wrote between the years 171 and 194, and died A. D. 220.

He was a man of great learning, a celebrated school-teacher in the City of Alexandria, and also the author of a number of religious works, but few of which have come down to us.

Clement stood at the head of the Alexandrian school,—a school that is generally believed to have been established by the evangelist Mark near the middle of the first century, and, after the lapse of nearly 125 years, had become the most celebrated Christian school in the world. Certainly the President of this school would have known the apostolic method of baptizing!

Those believers to whom he wrote were not heretics, and Clement tells them that they were immersed three times. Those persons knew the Christian method of baptizing at least as far back as A. D. 150, and they themselves were baptized by the apostolic method of baptizing, and

Clement informs us that it was trine immersion. Those who were baptized into Jesus Christ, were baptized into his death. Christ was carried to the grave, they were conducted to the water; Christ was placed in the grave, they in the water; Christ in the grave three days, they immersed three times. Nor is it reasonable to suppose that Clement would have sanctioned their three actions if that had not been the apostolic method of baptizing. It is evident that he knew what was apostolic and what was not. Strange, indeed, to conclude that a learned professor of the most celebrated ancient school in the whole world, with *six hundred thousand* volumes in an adjoining library, could not tell what was the apostolic method of baptizing,—a practice that was the universal custom at the time of his birth!

We have now traced trine immersion, in an unbroken line, to the middle of the second century, and find it to be the practice of the Christians and not heretics. Polycarp lived sixteen years after this period. He was baptized by the directions of John, and brought with him in his teachings the apostolic method of baptizing down to A. D. 166. Justin Martyr, who was baptized only thirty-three years after the death of John, brings the same form of immersion down to A. D. 165. Clement, who lived about fifteen years cotemporary with them both, tells us that that form was *trine* immersion, thus proving that it is nothing short of the apostolic method of baptizing.

But we are not yet through with our chain of witnesses; we have another important link in the person of

JUSTIN MARTYR A. D. 100-165.

This ancient author wrote, "An Apology for Christians, Addressed to the Emperor, the Senate, and the People of Rome." In this work he describes the doctrines and ordinances of the church of Christ; and on baptism has the following passage:

"Then we bring them to some place where there is water and they are baptized by the same way of baptism by which we were baptized; for they are washed in the water in the name of God the Father, Lord of all things; and of our Savior Jesus Christ, and of the Holy Spirit." [Penggily on Baptism, p. 150.]

Justin's works were written in the Greek language, and are translated by Mr. Reeves, who, when speaking of the confession, usually made in these early times, says of the above passage:

"The candidates were *thrice* plunged under the water at the naming of the Three Persons in the blessed Trinity." [Ibid. p. 151.]

It is the candid opinion of the learned translator, that, when Justin writes of the Christians being washed in the name of the Father, and of the Son, and of the Holy Spirit, he means nothing short of trine immersion. We give Mr. Reeves' convictions and candid opinion as a fair argument in support of the fact, that the above passage refers to trine immersion.

We offer another argument which settles the matter beyond all dispute. It will be observed that the Christians mentioned by Justin were washed, *i. e.*, baptized, "in the name of God the Father, Lord of all things, and of our Savior, Jesus Christ, and of the Holy Spirit." Does this language refer to *single* or *trine* immersion? We affirm that it refers to *trine* immersion, from the simple fact that it was "in the name of the Father, and of the Son, and of the Holy Spirit." *Single* immersion "in the name of the Father, and of the Son, and of the Holy Spirit," was not invented nor used by any religious people on earth before the *fifth* century, and leaving out a few of the Spanish classes, not until the beginning of the Reformation. To fairly test the strength of this argument, take all the ecclesiastical histories in the world, and find just one instance, and sustain it, where any class of people ever administered *single* immersion "in the name of the Father, and of the Son, and of

the Holy Spirit," before the time which we have assigned to its origin.

When single immersion first appeared in the fourth century it was administered "*in the name*" or "*death of the Lord Jesus*" only, and this is one reason why it was so universally opposed. Another reason why it was condemned by nine-tenths of the Christians already before the Reformation, is, that it was neither apostolic in practice, nor Scriptural in authority.

Our third reason for stating that Justin refers to trine immersion is, that the method of baptizing, mentioned by him, was the universal practice of the Christians in the beginning of the second century, while single immersion, as a religious practice, was not introduced till more than two hundred years afterwards, which wholly forbids any possibility of its being referred to by our historians; hence it is a *fact* and not a presumption that Justin Martyr refers to *trine immersion*.

Justin says, referring to his own, as well as the baptism of others: "They are baptized by the same way of baptism by which *we* were baptized," *i. e.*, "The followers of Christ are baptized in the name of the Father, and of the Son, and of the Holy Spirit, and so were *we*." This is according to the commandment given by our Savior (Matt. 28: 19) and it fails to justify *single* immersion in any of its forms. The commission teaches that the candidate should be baptized into *three* distinct names; and how can any person be baptized into *three distinct* names, without *three distinct* actions? Justin Martyr, being "baptized in the name of the Father, and of the Son, and of the Holy Spirit," was dipped *three* times at his baptism; so that it only remains to be seen when he was baptized, to learn just how far we have traced trine immersion.

Justin Martyr was born in Samaria about A. D. 100, if not eleven years before; however, it is positively certain that his birth took place as early as the death of the Apos-

tle John; he was baptized at the age of thirty-three A. D. 133, or *only thirty-three* years after the close of the apostolic age, and died A. D. 165, or about fifteen years after the birth of Clement of Alexandria.

We have shown conclusively that Justin was baptized "in the name of the Father, and of the Son, and of the Holy Ghost," and by trine immersion, which traces *trine* immersion in an unbroken line to within thirty-three years of the close of the apostolic age. There we find it to have been the prevailing method of baptizing among the Christians, who immediately succeeded the apostles. These practiced what they received from the lips of Christ, which, in point of baptism, Clement tells us, was trine immersion, and Justin Martyr says it was administered "in the name of God the Father, Lord of all things: and of our Savior Jesus Christ, and of the Holy Spirit," hence trine immersion—nothing less.

Before Justin wrote his Apology for the Christians, he had traveled over half of all Eastern Christendom, and certainly knew what method of baptizing they observed. He describes it in language which shows that trine immersion was the only mode of baptism at this time [A. D. 133] used by the Christians the whole world over. From the confines of India to the isle of the Britons, and the borders of the German forests to the sands of the African desert, all united, without a single dissenting voice, in sustaining "one baptism by three immersions of the body," as the only mode ever authorized by Christ, taught by the apostles, and practiced by their immediate successors. This is the only method of baptizing that can be traced anything like near the apostolic age.

The origin of single immersion can be found among the innovations of the fourth century, while sprinkling and pouring, as well as infant baptism, can boast of no better birth; but the origin of trine immersion no man on earth

can find this side of the time when Christ said: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. Here is trine immersion as early as A. D. 33, *one hundred* years beyond the baptism of Justin Martyr, three hundred and twenty-seven years beyond the origin of single immersion, and is the only mode of water baptism taught in the New Testament Scriptures. This is the mode of baptism, referred to by Peter, when he said: "Repent and be baptized every one of you in the name of Jesus Christ," (Acts 2: 38), and by Paul, when he said: "One Lord, one faith, *one baptism.*" Eph. 4: 5. This is the only mode of baptism that could have been practiced by the apostles, unless it be admitted that single immersion was used three hundred years before it was introduced. But trine immersion, planted by the Lord himself in the infancy of Christianity, has weathered the storms of 1840 years; and not only holds its own, but is destined to exist to the close of the Gospel dispensation. There has never been a period in all the history of Christianity, from A. D. 33 till the present time, when trine immersion did not exist, while single immersion in the name of Christ only,—single immersion in the names of the Trinity, and the backward action in baptism,—have all found their origin between the years A. D. 360 and A. D. 1522. Of these not one is old enough to be either apostolic in practice or Scriptural in authority. We further mention a historical fact that can be strictly relied upon, namely, That there is not a single external feature in all the doctrine of Christianity, upon which there has been a greater unanimity of sentiment among all the learned professors of Christianity for the first 1,500 years of the Christian era, than the necessity of a *threefold* action in the lawful administration of Christian baptism.

Many successful attempts have been made to trace immersion to the apostles, and nearly the entire journey from

the Reformation, over no less than 1,400 years, has been performed upon the royal highway of trine immersion. Blot this from the facts of antiquity, and the ecclesiastical historian, in search of the ancient mode of baptism, as practiced by the successors of the apostles, is left in doubt, with naught to guide his wandering mind, save here and there a vestige of sprinkling, pouring, or an occasional sign of single immersion, till, 326 years this side of his Master's tread, he finds the origin of single immersion coming from the hands of Eunomius. But let the ancient track,—"trine immersion,"—remain unimpaired, then, as darkness is dispelled by the rising sun, all is clear.

To those who are disposed to question the fact that trine immersion was taught by Christ and the apostles, and practiced by their successors for many centuries, we beg leave to propose the following questions, founded upon the historical facts which we have given in these pages:

1. If Christ and the apostles did not *teach* trine immersion, how came it to pass that all the ancient historians, who describe Christian baptism, say it was *trine* immersion? If Christ taught *single* immersion, then our ancient historians either did not know it, or else were dishonest in their historical statements. Now, you who claim that Christ taught single immersion, must admit that these writers were either ignorant or dishonest; this being the case, then will you please tell us why you quote them to prove that the ancients used immersion? Certainly, if you depend upon their testimony to defend *immersion*, you will allow us the same privilege when we use them in defense of *trine immersion*; and if you will not receive them in defense of a *threefold* immersion, then those who sprinkle and pour in baptism have the same privilege to reject them when brought forward in defense of *immersion*, as they sustain the antiquity of no immersion short of *trine* immersion.

2. If Christ taught single immersion, and it was practiced by the apostles, then how did it happen that it never came into general use till after the commencement of the Reformation, A. D. 1517?

3. If single immersion was the apostolic mode, then how came it to pass that all the churches in the East, where Christ and the apostles preached, never would use it or allow it to be practiced among them?

4. If single immersion was taught by Christ, then how did it happen that all the early historians, who first mentioned it, regarded it as a human invention?

5. If single immersion was taught by the Savior, then how came it to pass that it was not invented till 326 years after the death of Christ?

6. How came it to pass that, by the authority of the "Canons Apostolical," if a bishop or presbyter baptized by any other way than trine immersion, he should be deposed from the ministry?

7. If single immersion was the apostolic method, how came it to pass that the entire Christian world, however afterwards divided, uniformly practiced trine immersion for more than 600 years after Christ?

8. If Christ authorized single immersion, then who introduced trine immersion? and when and where was it invented?

We have completed a successful task of tracing a *three-fold* immersion to within a distance of the apostolic age sufficiently early as well as reasonable, to show that it was received *directly* from, not only the immediate successors, but the apostles themselves; in short, we have clearly shown that *trine* immersion is the only *form* of immersion that can be traced sufficiently near the apostles to make it appear either Scriptural in authority or apostolic in practice. And if it was not the method observed by these early Christians,

it seems remarkably strange that no record of its origin or inventor can be found by those who have vainly labored to prove its introduction to have taken place near the beginning of the third century.



THE PRACTICE

---OF---

The Greek Church.

In our effort to trace trine immersion to the apostles, we are pleased to state that we are not left to rely upon the testimony of a few ancient writers only, but are confirmed in our position by the practice of the numerical magnitude of that immense body of professing Christians, who were established in the remote antiquity of the Christian era by the successful labors of Christ, the apostles, and their immediate successors.

By the term, *Greek Church*, we mean that part of Christendom that spoke the Greek language. This is the understanding which our immersionists in general have of the term when introduced to sustain immersion. We very much regret that, within the last few years, some writers, whose views of baptism were at stake, have labored to make it appear that the Greek Church did not exist till near the close of the ninth century, when a permanent division between the Greek and Latin churches took place.

If they, by the term *Greek Church*, designate that part of Christendom, after its separation from the Latin church, then we wish to know if this is the meaning that they apply to the term when they base an argument on the practice of this church in defense of the antiquity of immersion. Did Campbell mean to convey the idea that the Greek Church was not established till near the close of the ninth century, or the beginning of the tenth, when he states that the proper and safest way for an illiterate man to obtain a correct understanding of the Greek word *baptisma*, is "by inquiring how the Greek Church practiced this rite?

It is certain they ought to understand their own language best." Did Campbell mean that this church did not exist till the ninth century; that they never practiced the rite of baptism till then, and we should go to them to learn the meaning of the word, since they did not practice the rite till more than eight hundred years after it was introduced? If the learned writer meant this, then of what account is his argument?

Did Hinton, Robinson, Pengilly, and a host of others, who have written in defense of immersion, mean that the Greek Church was not in existence before the ninth century, when they quote their rituals in defense of immersion? Will any one affirm that this was their conception of this church, when they refer to writers of the Greek church who lived in the fourth century? Assuredly men could not be members of a body five hundred years before the body had an existence.

We presume that it is scarcely necessary to inform our readers that, when Christ made his appearance in the world, the whole civilized earth, from the Euphrates in the East to the Atlantic in the West, from the shores of Britain and the borders of the German forests to the sands of the African Desert, was under the control of the Roman Government; all governed by the same set of laws, and influenced by the same customs and language. Nearly every person in the whole Roman Empire, of anything like a liberal education, was able to write, read and converse either in the Greek or Latin language. Though the Latin finally prevailed in the West, the Greek was of such importance in the East that nearly all the books written in the early ages of Christianity appeared in this language, while all the books that constitute the New Testament (with probably two exceptions) were written in the same language, and were principally prepared for that part of the reading class which understood the Greek.

Nearly all the churches, established by the apostles, used this language, either as their mother tongue or the leading dialect of the country. One of the first churches organized among the Gentiles, — nine years after the death of Christ, — was at Antioch, and was principally composed of Grecians [Acts 11: 20], or those who spoke the Greek language. Many of the Jews, converted on the day of Pentecost, used the same language. The communities of believers established by the apostles, at Corinth, Athens, Ephesus, Philippi, Alexandria, and many other places, were Greek churches. Nine-tenths of all the communities organized by the apostles during the early ages of Christianity were composed principally of Greeks, either in language or descent, so that we commit no error when we state that the Greek Church sprung from the apostles themselves, *i. e.*, nearly all the Gentiles, as well as many of the Jews, who were converted by the apostles, were either native Greeks or those who were familiar with the Greek language. Hence, by the term, *Greek Church*, is understood that part of Christendom which spoke the Greek language, in whose mother tongue the New Testament was written. This is the idea conceived by immersionists in general, when the subject of *trine* immersion is not under consideration, nor when the practice of this church is introduced to support immersion. When these persons, while defending immersion against sprinkling and pouring, introduce the practice of this part of Christendom to support their views in baptism, they never once try to make it appear that the Greek Church had no existence till the ninth century. They never inform their readers or hearers that this part of the Christian church does not extend to the apostles, but usually assign to it the most ancient date reliable. We simply ask them to allow us the same privilege; and whatever weight or bearing the practice of this church may have, when in-

troduced to support immersion, we shall claim when introduced in support of *trine* immersion.

We have already traced trine immersion to within thirty-three years of the apostolic age, and learned that it was the Christian practice in the beginning of the second century, before any change in the form of immersion took place in any part of the civilized world; and we have also seen that the part of Christendom, known as the *Greek, Eastern or Oriental Church*, reaches far back into antiquity, and they alone have continued the unchangeable use of the *Greek* language from the age of the apostles; and their mode of baptism has never been corrupted by either the Papal heresy or the doctrine of Eunomius, so that, amid all their ceremonies, they have preserved both the mode and form in all its divine and apostolic perfection.

Alexander Campbell states that "the *Greek* portion of the church never to this day has given up the primitive practice." If they have never given up the primitive practice, it only remains to be seen how they performed this rite to learn how they understood the commission of Christ. We will next introduce a few extracts from authors of acknowledged ability:

Chrysostom, a member of the *Oriental Church*, who was born only 247 years after the death of the Apostle John, says: "Christ delivered to his disciples *one* baptism in *three* immersions of the body." He resided at Antioch, and held his membership in a properly-organized church, that could trace her history in an unbroken line to within nine years of the death of Christ; and during this entire period, of more than 300 years, had practiced no other method of baptizing save *trine* immersion, a method that had been planted there by the apostles themselves.

Basil, another eminent member of the *Greek Church*, who was born within a short distance of Jerusalem, only 228 years after the close of the apostolic age, says: "In *three*

immersions the great mystery of baptism is accomplished." He held his membership with a body of Christians who could trace the history of their church to a very early period in the days of the apostles.

Cyril, who was bishop of the church at Jerusalem, was born only 215 years after the apostolic age, and, when writing of the baptism in the *Eastern Church*, says: "Ye made that saving confession, and descended *three* times into the water." The church at Jerusalem was established by Christ and the apostles; and in the time of Cyril still continued the use of trine immersion; and the same may be said of the practice in all Eastern Christendom. Be it remembered that all the above writers belonged to the Greek portion of the church, and lived in congregations that knew no change in the mode of baptizing until at least one thousand years after the death of Christ.

Hinton says: "It is unnecessary to quote more particularly from the Greek rituals. It is sufficient to state that they all require trine immersion." [Hinton on Baptism, p. 176.]

Sir P. Ricaut observes: "Thrice dipping and plunging this (Greek) church holds to be as necessary to the form of baptism as water to the matter." [Ibid, p. 180.]

As the Greeks now regard and always have regarded *trine* immersion equally as essential to the form of baptism as water to the matter, it is certain that they deny single immersion the authority of the commission given by Christ, as well as tradition handed down to them from the very earliest ages of Christianity. Indeed, the Scriptural and traditional authority are with the Greeks equally binding. "They receive Scripture as the rule of their faith, and the apostolic traditions of the church as a guide in its interpretation." [Palmer's Treatise on the Church, Vol. 1, p. 181.]

Hence it follows, according to the testimony which we have already given, that the "Greek Church believes trine immersion was taught by the apostles, and consequently believes it was taught by Christ," when he said to his disciples: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." The Greek Church, in all its branches, still uses a *threefold* immersion, believing that no other method of baptizing is in harmony with the commission. As they understand their own language best, it is self-evident that their views,—being the united counsel of many millions of native Greeks,—exert a powerful influence over the minds of those who are willing to take truth for the man of their counsel.

With those who have given the subject little or no attention, the question is, What was the apostolic method of baptizing? but not so with the learned Greeks; they always have contended for the three actions, and condemned single immersion in all its forms. While the word *baptizo* conveyed to their minds the idea of immersion, they clearly understood the commission to imply nothing short of a *threefold* immersion. Since we rely upon their unexcelled knowledge of the language, to ascertain the ancient meaning of the word, employed by the sacred writers to designate the idea of baptism, we should not disregard the united counsel of the same writers, when they state that the language used by Christ, in connection with the word *baptizo*, implies that the action expressed by this word should be performed *three* times. And since we can so confidently depend upon their opinion to ascertain the meaning of the word employed to express the action, we should also rely upon their wisdom to learn the number of actions required by the language of the commission. They certainly understood the grammatical construction of their native tongue.

"Alexander D. Stourdza, an eminent man in the Greek Church, and an author, when treating upon the subject of baptism, says: 'She (the

Greek Church) alone has preserved the deep meaning, as well as the imposing forms, of the initiatory sacrament, and one need only read in the annals of the first centuries a description of the baptismal ceremonies through which the catechumens had to pass to be struck with their perfect identity with our present rites,—trine immersion, etc. At the present moment, nearly sixty millions of Christians yet administer baptism after the similitude of that of Jesus Christ and of the apostles, and according to the institutions of the primitive church.' This author declares that the baptism of his church is 'after the similitude of Jesus Christ and of his apostles.' Now since the trine immersion is the form of baptism used by the Greek Church, the above declaration is equivalent to saying that trine immersion is 'after the similitude of Jesus Christ and his apostles.'" [Quinter's Defense of Trine Immersion, p. 31.]

Alexander Campbell says:

"The facts, then, are, the whole world immersed, with these few exceptions, for thirteen centuries. The east half of Christendom still continues the practice. The Greek portion of the church never to this day has given up the primitive practice. This, too, is an argument of more weight than even the numerical magnitude of this immense section of the church. It is not merely the voice of many millions, but the voice of many millions of *Greeks*;—of men who knew what the apostles and Greek fathers had written; who needed no translators, nor scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice, or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers on a mere question of fact, qualified as they were, on the mere principle of human authority, would outweigh the world." [Campbell on Baptism, p. 200.]

Few writers have placed more stress on the practice of this immense body of Christians than Campbell, when he intimates that their united testimony, on any other question of mere fact, would outweigh the world. And as the practice of the Greek Church is of such immense importance, when introduced in support of immersion, we hold and claim that when these ONE HUNDRED MILLIONS OF GREEKS are procured to defend, not only the antiquity of trine immersion, but state that it was taught by Christ in the commission, this argument *alone* is sufficient to outweigh the combined testimony of the *whole modern world*."

CONCLUDING THOUGHTS.

If sprinkling had been the apostolic method of baptizing, then pouring, as baptism, would have never been invented, and if pouring had been the ancient practice in baptism, then no one ever would have dreamed of introducing immersion.

If *single* immersion had been taught by Christ, practiced by the apostles and all their immediate successors during the first century, and universally regarded as the only method authorized by the Great Head of the church, then it is not reasonable to suppose that any one would have introduced *trine* immersion,—a practice for which they had neither the example of the apostles nor the command of Christ. But as man is naturally inclined to substitute the more easy in place of that which is not so convenient, it would be unreasonable to suppose that he would introduce three dips, when one is sufficient to fill all the demands of the law. The practice in baptism, however, has been reduced from *trine* to *single* immersion, and from single immersion to pouring, and the last step to gratify the pride and carnality of mankind was to reduce pouring to sprinkling; hence, in point of baptism, trine immersionists may be regarded as the most consistent people on earth, because they contend for the ancient practice, obeying the command as observed among the ancient Christians, who received it direct from Christ and the apostles.

Questions and Answers.

QUERY I.—In what language was the New Testament first written? ANSWER.—It was first written in Greek, the prevailing language among the Gentiles where the Gospel was first preached.

Q. 2.—What word was used by the sacred writers to express the idea of *baptism*? A.—*Baptizo* and *baptisma*—the former being the verb and the latter the noun.

Q. 3.—What is the meaning of *baptizo*? A.—All Greek dictionaries, of note, agree in defining it to *immerse* or *dip*.

Q. 4.—How do the Greeks, in whose mother tongue the New Testament was first written, baptize? A.—To this day they still use immersion, and have never been known to practice otherwise.

Q. 5.—Have we any account that *sprinkling* or *pouring* was practiced in the early ages of the church? A.—Not until about the middle of the third century, when Novatian, who was sick, had water poured all over him while in bed.

Q. 6.—When did pouring or sprinkling become general? A.—Not till after the thirteenth century.

Q. 7.—How did Christ instruct his apostles to baptize? A.—The instructions read thus: "Baptizing them into the name of the Father, and of the Son, and of the Holy-Ghost." See Matt. 28: 19.

Q. 8.—Is this precise language found in any other part of the New Testament? A.—No; Matthew is the only one who records it.

Q. 9.—Must we infer that all persons baptized after the ascension were baptized according to this commission? A.—Certainly we must. This was the command, and the Holy Spirit which the apostles received was to bring all things to their mind, whatsoever Jesus taught them.

Q. 10.—Is Paul's *one baptism*, mentioned in Eph. 4: 5, the same as that taught by Christ in the last commission? A.—Yes; because Paul learned of Christ what he taught.

Q. 11.—If we, then, find out the method of baptizing, taught in the commission, will we know what method Paul refers to in Eph. 4: 5? A.—Certainly; they both refer to the same method.

Q. 12.—Would it be safe to go to the Greek Church to earn the meaning of the commission? A.—Yes; Campbell says: "It is certain they ought to know their own language best." See his work on Baptism, p. 431.

Q. 13.—Do any of the ancient Greek scholars give the meaning of the commission? A.—Yes; Chrysostom, the most profound Greek scholar of antiquity, says it teaches *trine* immersion; and with him agree Theodoret, Monulus and Tertullian.

Q. 14.—Has the Greek Church ever given up the apostolic method of baptizing? A.—Campbell, one of the most learned writers on this subject, says: "The Greek portion of the church never to this day has given up the primitive practice." See his work on Baptism, p. 200.

Q. 15.—If the Greek Church has never given up the primitive practice, then it only remains to be seen how they baptize, in order to learn the apostolic method. A.—Certainly; that will settle the question on this point.

Q. 16.—How do the Greeks baptize? A.—They invariably practice *trine* immersion. See Hinton on Baptism, p. 176, also p. 180.

Q. 17.—Was trine immersion practiced in the West during the first centuries of the Christian era? A.—Hinton says it was the practice in both the East and West till the fourth council of Toledo, which was held in the year A. D. 633.

Q. 18.—Who was the inventor of single immersion? A.—Eunomius, a heretic of the fourth century.

Q. 19.—When did he introduce the practice? A.—Not earlier than the year A. D. 360, lacking not less than 327 years of being as old as Christian baptism.

Q. 20.—Was it in the name of the Trinity that Eunomius baptized? A.—No; as a scholar he certainly knew that the commission taught trine immersion, and therefore baptized in the name of the Lord Jesus only, and not into the name “of the Father, and of the Son, and of the Holy Ghost,” as commanded by Christ.

Q. 21.—When did the Roman Catholic Church adopt single immersion? A.—At the fourth council of Toledo, A. D. 633, it was “decreed that henceforth only one immersion should be used in baptism,” and from that time the practice of single immersion gradually became more general in the Latin or Roman Church.

Q. 22.—Was single immersion much used before the Reformation? A.—Only to a limited extent; for till after that time the general practice was trine immersion.

Q. 23.—Did all the churches in the East first practice trine immersion? A.—Yes; that was the universal practice in ancient times, among all the early churches, without one known exception, and many of them still retain the primitive mode.

Q. 24.—Can single immersion, as a practice, be traced to the time of the apostles? A.—No man, however well learned, has ever yet been able to trace single immersion

beyond the middle of the fourth century. Here it stops; a long time this side of the apostolic age.

Q. 25.—What method was first used in the Church of England? A.—Trine immersion was the prevailing method. See Orchard's Baptist, Vol. 2, pp. 175, 187, 200, 201.

Q. 26.—Have we any account how the Waldenses baptized? A.—Yes; they used trine immersion. See Robinson's Ecclesiastical Researches, Old London Edition, page 474, and also Orchard's Baptist, page 298.

Q. 27.—Did the Waldenses baptize backward or forward? A.—Judson says the primitive mode, of bowing forward in baptism, was preserved among them. See his work on Baptism, pp. 113, 114.

Q. 28.—Is there any church, of respectable age, now in existence, that did not once use trine immersion? A.—There is not now in existence one single church, known to me, holding any just claims to antiquity, that did not at one time practice trine immersion. Among these are the Greek, Roman Catholic, Methodist, Church of England, Waldenses, and Baptist.



A Word of Caution.

The object of this is to notice an error which has found its way into works on baptism, and is frequently introduced as an argument against trine immersion.

In the writings of Hinton, Fuller and Wiberg, Tertullian is accused of stating that, "We are immersed three times, *fulfilling* somewhat more than our Lord has declared in the Gospel." This, however, is an incorrect translation of the Latin text, the Oxford Translation of which reads as follows: "Then are we thrice dipped, *pledging*, [not fulfilling] ourselves to something more than the Lord has prescribed in the Gospel." Before the candidates were baptized they *pledged* themselves to some things not mentioned in the Gospel, and to these Tertullian refers when he says, "*pledging* ourselves," etc. It was not TRINE IMMERSION that they pledged themselves to, but things mentioned *before* baptism. Elsewhere in this pamphlet we have noticed that Tertullian, in his book against the heresy of Praxeas, not only has sanctioned trine immersion, but attributes it directly to the commission of Christ, making it just as old as the commission itself.

As further evidence that Tertullian did not mean to convey the idea that trine immersion was fulfilling somewhat more than [the Lord commanded, we submit other translations of the passage referred to.

"To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel." [Antenicene Christian Library, Vol. 2, pp. 336-7.]

In his debate with Purcell, Alexander Campbell gives the following rendering: "To begin with baptism, when we are ready to enter the water, and even before we make our protestations before the bishop, and in the church, that we renounce the devil, all his pomp and ministers: afterwards we are plunged in the water three times, and they make us answer to some things which are not precisely set down in the Gospel." [Campbell and Purcell Debate, p. 124.]

Dr. Wall has a very plain rendering thus: "We do renounce the devil, and his pomp, and his angels. Then we are three times plunged into the water; and we answer some few words more than those which our Savior in the Gospel has enjoined." [Wall's History of Infant Baptism, Vol. 2, p. 420.]

Here is Dr. Duncan's translation of the passage: "Being about to approach the water, both there, and also in the church, a short time before, we testify under the hand of the president, that we renounce the devil, his pomp, and his angels. Then we are immersed three times, having responded somewhat more at length than the Lord has determined in the Gospel." [History of Baptists, pp. 128, 129.]

THREE GOOD POINTS.

1. Amid the conflicting theories and discords throughout Christendom, all leading denominations are united in regarding trine immersion as valid baptism. On no other mode of administering the sacred rite are they thus united. The simple fact that they are agreed in considering trine immersion valid, is of itself one of the strongest arguments in proof of its genuineness, for it is unreasonable to presume that they would all unite in endorsing the very mode which happens to be wrong.

2. We clip the following from the *Christian Standard*, of Dec. 6, 1873:

"It is well known that the trine immersionists (Tunkards) believe that faith, repentance, confession and baptism are essential to salvation from sin. They baptize for the remission of sins, believing baptism to be essential to pardon. Now, then, in case a person has been thus baptized, and afterwards desires to unite with the Christian church, can he be received upon his baptism, pleading that it was for the remission of sins? Is it therefore valid?

"*Answer.*—Our opinion is that it ought to be recognized as valid, not because it was administered for the remission of sins,—for sprinkling might be administered for the same purpose,—but because it is *immersion* into the name of the Father, and of the Son, and of the Holy Ghost.—*Isaac Errett, Editor.*"

3. When Dr. Talmage visited the River Jordan in 1889, a man by the name of Houston requested baptism at his hands. The necessary arrangements being completed, Mr. Talmage led the candidate into the water.

"Reaching the sufficient depth, he immersed him three separate times, repeating the usual formula: 'In the name of the Father, and of the Son, and of the Holy Ghost.'"—*Christian Herald, March 10, 1890.*

The Origin of Single Immersion.

JAMES QUINTER, *Dear Brother*:—I desire to present a few historical questions, respecting the ORIGIN and *practice of single immersion*, which I hope you will think proper to answer, and throw as much light upon the subject as the case demands:

1. Chrysostom—the most profound ancient Greek scholar who ever lived—says (A. D. 398): “Christ delivered to his disciples one baptism, in three immersions of the body, when he said to them, ‘Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’” *

2. Dr. Wall says: “The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity.” †

3. The practice of trine immersion prevailed, in the west as well as in the east, till the fourth council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from that time the practice of only one immersion gradually became general throughout the western or Latin church.” ‡

From the above premises we draw the following conclusion: Christ delivered to his disciples one baptism, in three immersions of the body, which was the general practice of all antiquity, and prevailed in the West as well as in the East, till the fourth council of Toledo (A. D. 633), when it gradually gave way in the West, to its rival—single immersion. This conclusion, predicated upon the above premises, gives rise to the following list of important historical questions:

1. When was single immersion invented?
2. Whom by?
3. What gave rise to its invention?
4. With what favor did its inventor and origin meet?

* Bingham's *Antiquities of the Christian Church*, Book XI, Chap. XI, Sec. 7.

† *History of Infant Baptism*, Vol. II, p. 419.

‡ Hinton's *History of Baptism*, p. 158.

5. Was it in the name of the Trinity, or the Lord Jesus only?

6. When and where was the *backward* action in single immersion first introduced?

Your investigation and answer to the above will much favor your brother in the Lord,

* * *

Query 1. When was Single Immersion Invented?

Answer:—The following historical testimonies attribute the introduction of single immersion to Eunomius: Chrystal, in his book entitled, *History of the Modes of Baptism*, quotes Theodoret, Bishop of Cyprus, an author of an ecclesiastical history and various other works, and who lived in the latter part of the fourth and the early part of the fifth century, as follows: "He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord, and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ." (p. 78.) The following is the language of Sozomon in regard to the origin of single immersion. It occurs in his *Ecclesiastical History*. He lived, according to Cave about the year A. D. 440. "Some say that Eunomius was the first who dared to bring forward the notion that the divine baptism ought to be administered by a single immersion; and to corrupt the tradition that has been handed down from the apostles, and which is still observed by all (or among all). * * But whether it was Eunomius or any other person who first introduced heretical opinions concerning baptism, it seems to me, that such innovators, whoever they may have been, were alone in danger, according to their own representation, of quitting this life without having received the rite of holy baptism; for if, after having received baptism according to the ancient mode of the church (*i. e.*, by trine immersion),

they found it impossible to reconfer it on themselves, it must be admitted that they introduced a practice to which they had not themselves submitted, and thus undertook to administer to others what had never been administered to themselves, (*i. e.*, single immersion unto the death of Christ). The absurdity of this assumption is manifest from their own confession; for they admit that those who have not received the rite of baptism, have not the power of administering it. Now, according to their opinion, those who have not received the rite of baptism in conformity with their mode of administration (*i. e.*, single immersion), are unbaptized; and they confirm this opinion by their practice, inasmuch as they rebaptize (*i. e.*, by single immersion) all those who join their sect, although previously baptized (*i. e.*, by trine immersion) by the Catholic church." (*Chrystal's History of the Modes of Baptism*, p. 78.)

It appears, then, from the writings of those authors, *Theodoret* and *Sozomen*, who wrote in the fourth and fifth centuries, that it was *Eunomius*, who introduced single immersion, and that it was an innovation upon the apostolic practice. *Bingham*, in speaking of trine immersion, as the primitive mode of immersion, says: "And the *Eunomians*, who first rejected this (*i. e.*, trine immersion), are condemned by *Theodoret* and *Sozomen* as making a new law of baptism, not only against the practice, but against the general rule and tradition of the Church." (*Antiquities of the Christian Church*, Book II, chap. II.) According to *Dr. Lardner*, *Eunomius* was ordained bishop of *Cyzicus* in the year 360, and died about the year 384. (*Lardner's Works*, Vol. 2, p. 315.) Then, as *Eunomius* lived in the fourth century, and as it was he, according to the historical testimonies above quoted, who introduced single immersion, it was introduced in the fourth century.

Query 2. Whom By?

Answer.—By Eunomius. See the historical testimonials under the answer to the first question.

Query 3. What gave Rise to its Invention?

Answer.—The following circumstances led to the introduction of single immersion, according to Bingham: "The Arians in Spain, not being of the sect of the Eunomians, continued for many years to baptize with three immersions; but then they abused this ceremony to a very perverse end, to patronize their error about the Son and the Holy Ghost's being of a different nature or essence from the Father; for they made three immersions to denote a difference or degrees of Divinity in the three divine persons; to oppose whose wicked doctrine, and that they might not seem to symbolize with them in any practice that might give encouragement to it, some Catholics began to leave off the trine immersion, as savoring of Arianism, and took up the single immersion in opposition to them." (*Antiquities of the Christian Church, Book II, ch. 11, Sec. 8.*) Such is Bingham's account of the introduction of single immersion. Wall, in his *History of Infant Baptism*, gives the same reasons. (Vol. 2, pp. 423, 424.) Bingham, in referring to the fourth council of Toledo, held about the year 653, which justified the change made in baptism from trine to single immersion, and for the reasons already named, further remarks: "Some learned persons find fault with this council for changing this ancient custom upon so slight a reason as that of Arians using it; which, if it were any reason, would hold as well against a single immersion, because the Eunomians, a baser sect of the Arians, were the first inventors of that practice. And, therefore, the exception made by the Spanish council in the seventh century, can not prejudice the more ancient

and general practice, which, as Strabo observed, still prevailed after this council; and, if Vossius says true, the trine immersion, or what corresponds to it, the trine aspersion, is the general practice of all the churches upon the earth at this day.

Query 4. With what Favor did its Inventor and Origin meet?

Answer.—It appears that single immersion did not meet with much favor for many years after its introduction, or before the Reformation. In our last quotation from Bingham, in answer to query third, Strabo and Vossius are named, and they are the “learned persons” who found fault with the council of Toledo for changing from trine to single immersion for the reason upon which the change was made. Strabo lived in the eighth, and Vossius in the sixteenth century. It will be noticed in our last quotation from Bingham, that Vossius is represented as saying that trine immersion, or trine aspersion, was the general practice of all the churches upon earth in his day. From this we must infer that single immersion had not many advocates in the time of Vossius. But we shall give a paragraph from Wall’s *History of Infant Baptism*, Vol. 2, p. 424. Dr. Wall is noticing the change from trine to single immersion, and remarks as follows: “The school-men among the Papists, though they say either way may do, yet speak of trine immersion, where immersion is used, as much the more fitting. And for Protestants Vossius says, ‘*What son of the church will not willingly hold to that custom which the ancient church practiced all over the world, except in Spain, etc.? Besides, at present the trine immersion is used in all countries; so that the custom can not be changed without an affectation of novelty and scandal given to the weak.*’ He means all countries where immersion is used.” We put the quotation by Vossius in italics that it may be more read-

ily distinguished from Wall. In the paragraph preceding the one above quoted, Dr. Wall uses the following language: "So the Spaniards kept to the use of one immersion for some time. For forty years after (after its introduction), it is confirmed in one of their councils. But Walafridus Strabo says that after a while '*the old way* (trine immersion) *prevailed.*'" We have put Strabo's language in italics. He lived and wrote in the eighth century. We see that, according to the above historical testimonies, single immersion prevailed to a very limited extent in Europe before the Reformation. And in Asia, the birthplace of Christianity, it was practiced but very little, if at all.

Query 5. Was it in the Name of the Trinity, or in the Name of the Lord Jesus only?

Answer.—It appears, when a change was made from trine to single immersion, there was also a change made in the words used. We have seen that the Eunomians introduced the single immersion. Socrates, a writer of the fourth century, in his "*Ecclesiastical History*," says, when noticing the errors of the Eunomians, "I shall merely observe that they adulterated baptism; for instead of baptizing in the name of the Trinity, they baptize into the death of Christ." (Book 5, ch. 24.) Pelagius, Bishop of Rome, in the sixth century, says: "There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the Gospel command, which was given by God himself and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity and by trine immersion; for our Lord said to his disciples, 'Go, baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.'" (*Chrystal's History of the Modes of Baptism*, p. 80.)

The fiftieth Apostolic Canon reads as follows: "If any bishop or presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposed: for the Lord did not say, 'Baptize into my death,' but, 'Go ye, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Do ye, therefore, O bishops, immerse thrice into the name of one Father, and Son, and Holy Ghost, according to the will of Christ by the Spirit." It does not appear that the ancients performed single immersion according to the language of the commission. It was done either into the death of Christ or in his name only.

Query 6. When and Where was the Backward Action in Single Immersion first Introduced?

Answer.—Robinson, in his *History of Baptism*, has the following: "The first English Baptists, when they read the phrase *buried* in baptism, instantly thought of *English* burial, and therefore baptized by laying the body in the form of burying in their own country; but they might have observed that Paul wrote to Romans, and that Romans did not bury, but burn, the dead, and buried nothing of the dead but their ashes; so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England." (Pp. 500, 501.) The same author, in the same work, has the following: "The Baptists profess to baptize according to the rules of the New Testament, and, by requiring a personal profession of faith, and by dipping the whole person in water, they seem to act consistently. The very plain manner in which they baptize is a high degree of probability in their favor; but they appear to have varied a little from the original form, which, however, the free constitution of their

churches allows them any day to alter. There is no pattern in Scripture for singing at the administration, unless singing be reputed, as it very well may be in some compositions, a mode of praying or praising God. They baptize transversely, by laying a person down backward under water; but this is a method troublesome and inconvenient to some people, especially to such administrators as are not so tall as the candidates; and it requires more time, if not more strength, than in some cases can be afforded." (Pp. 496, 497.)

Dr. Judson, in his *Address on the Mode of Baptism*, has the following: "All the Baptists in the world who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by the genuflection which instinctively comes to one's aid, when attempting to bow in that position, until his head was submerged, and then rose by his own effort." (*Judson on Baptism*, pp. 112, 113.) The backward action, then, seems to have been introduced by the English Baptists. And if it has been introduced by them, it has been introduced since the Reformation.

Our correspondent requested us to give historical answers to his questions. We have done so and we hope they may have their proper influence in helping to form a correct view of the proper mode of Christian immersion.

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ONE BAPTISM:

A DIALOGUE

SHOWING THAT

TRINE IMMERSION IS THE ONLY
GROUND OF UNION

THAT CAN BE CONSCIENTIOUSLY
OCCUPIED BY THE

LEADING RELIGIOUS DENOMINATIONS
OF CHRISTENDOM.

BY J. H. MOORE.

ELGIN, ILL.
BRETHREN PUBLISHING HOUSE.
1897.

PREFACE.

THE object of this little work is to set forth, in a lively and attractive form, the arguments and methods of reasoning usually advanced in defense of trine immersion as the only ground of union in baptism; showing the evils arising from the different and conflicting practices now in use among us; also proving that the Gospel teaches but one method, and that, amid all the conflicting theories and discords of Christendom, this one method has come down to us, voluntarily acknowledged to be valid by all the leading denominations, of both ancient and modern times.

Nearly, if not quite all the arguments, *pro* and *con*, used in this little pamphlet, have come under the writer's notice. The arguments are presented fairly and squarely, and the conclusions deduced from the existing premises are the logical consequences arising from the proper application of the truth. Trine immersion is fairly and logically shown to be the only common ground of union in baptism.

The author has chosen this form of presenting the truth, that in any other shape would not be so interesting; but, as it is here placed, in a peculiar dialogue style, the careful, and even careless reader will not likely forget the contents after a careful perusal. Of course the meetings herein mentioned are understood to be supposed meetings.

While perusing this little pamphlet, keep your mind constantly resting on the arguments produced, regardless of the denomination to which the speaker may belong.

"The worth of truth no tongue can tell,
'Twill do to buy, but not to sell."

THE AUTHOR.

ONE BAPTISM.

A DIALOGUE.

CHAPTER I.

*Proceedings of a Supposed Meeting Held in Uniontown, by the
Leading Members of Various Denominations, in order
to Adopt Measures against the Growing Evils
Arising from the Controversy about the
Action of Christian Baptism.*

GREAT difficulties having arisen in Uniontown, resulting from baptism being administered in different ways, the leading members of the various churches deemed it prudent to call a meeting, and if possible adopt measures against the growing evil. The necessary arrangements having been made, said meeting was organized by calling Mr. C. to the chair, and appointing Mr. L. secretary.

Mr. C. then arose and stated the object of the meeting as follows:

Dear Brethren:—Having been called to the chair, it becomes my duty to state the object of this meeting, which I will endeavor to do to the best of my ability, not, however, without some regret, knowing that the subject now before us for investigation, is a very delicate one and must be handled with much care, in order that our present deliberations may result in good.

You are aware that serious difficulties have originated and steadily been increasing in our little town during the last several years, all, more or less, resulting from baptism

being performed by no less than *four* different ways. Many of us, in tears and prayers, have lamented over these evils that are now pervading the religious world. In our private conversations we have most solemnly deplored the divided condition of those who are endeavoring to serve Jesus.

The apostle Paul, when writing to the church at Corinth, says: "I hear that there be divisions among you, and I partly believe it." Now, what do you suppose old brother Paul would say if he were here? He would certainly tell us that there are divisions among us; and surely he would tell the truth. But another thought in this connection: How would we feel about our divided state were Paul to come to this place?

Paul said to the Corinthians, when he learned of their divided state: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Brethren, we do not heed this admonition, for one says, "Lo! here is Christ and *we* are right;" another has it, "Lo! here is Christ and *we* are right." One is arrayed against the other, and this difficulty has found its way even into the family circle. Our town is in a complete uproar, no one can be baptized without setting the whole community of tongues on fire. We are divided against ourselves, and the good book tells us that a house divided against itself cannot stand. So it is with us: we must soon agree and come to some kind of an understanding regarding the action in Christian baptism, or else infidelity will take the place. For this purpose we have convened, and I trust that all present will be free to speak, as we desire to hear from you all.

BAPTIST.*—Brethren, I am in full sympathy with Bro. C's remarks which he has just presented regarding the re-

* Hereafter we designate the speakers by the name of the church to which they belong.

ligious condition of our town. I have lived here over five years, and saw this evil rocked in the cradle of religion, dandled upon the knee of sectarianism, but now it is full grown, and behold the discord that it has thrown broadcast over our land. Nor have these serious difficulties been confined to the town only; they have found their way to the country, and are being discussed in every farmhouse in the community. And let me tell you if there is not a successful effort made to bring about a union between contending parties, difficulties far more startling than any we have yet seen will soon be staring us boldly in the face.

Families have been divided among themselves, some believing in one mode and some in another. This has even found its way into my once happy family. My faithful wife, like an angel, has stood by my side in sickness as well as in health, in misfortune as well as success; has shared my sorrows, and cheerfully borne a part of my burden,—all this without a murmur. The first years of our married life were those of a happy period; no sorrow crossed our peaceful path, but an unbroken stream of pleasure flowed from heart to heart, till our first-born was nearly two years old. The little one was the golden link that bound our hearts in one.

Though my wife was brought up in the Methodist faith, and always remained firm to that belief, still this caused no ill feeling between us, till one of her ministers called upon her and urged, during the conversation, the necessity of having our little boy sprinkled. This I firmly opposed, and was on the other hand strongly confronted by my wife and her friends. Being brought up in the Baptist faith I never could consent to having one of my children sprinkled, believing infant sprinkling to be a human invention. My wife plead, but I resisted, until finally our little one was taken sick and died; the good Lord took him from us. It was with much sorrow that we gave him up. But the greater trouble was yet to come. My wife has since been told that

we did wrong in not having our little boy baptized before his death. Though she murmurs not, she has never seen a happy day since that time. And why all of this? Simply because we cannot agree in baptism. We must do something; though it may not affect our domestic enjoyment, yet we will be able to benefit the rising generation.

METHODIST.—Few brethren have lamented more over these serious difficulties than myself. My wife was a member of the Disciple church when I married her, but I thought that our religious differences, like all others, would soon vanish. One and twenty years have passed and she is still of the same faith, and when I tell her about my getting religion, she asks me for *a thus saith the Lord*, just as though I could prove everything by the Bible. Only four weeks ago our daughter was converted at our protracted meeting. Through the arguments of her mother she was prevailed upon to be immersed, was unwilling to stand on trial six months, and as our minister was too delicate to go into the cold water in the dead of winter, she went to the Disciples and was immersed when it was so cold that they had to cut the ice. My wife rejoiced at the young girl's courage, as she calls it, while I was much grieved. I am decidedly in favor of doing something, providing it is for the better.

BRETHREN.—Respected friends, the evil of which we have been speaking has filled our entire nation with discord and practices that are unauthorized by the Word of the Lord, and all this simply because we have failed to contend for the faith once delivered unto the saints, and keep the ordinances as they were delivered unto us. The difficulties are now among us, they have long been in existence and should have, ere this, been nipped in the bud. We must do something to effect a sameness of practice if we would prosper as we should. There is no way left but to go back to the apostolic age, find the ancient method and adopt it as our regular practice,

CHRISTIAN.—I fully agree with you all that we are placed in a deplorable condition from baptism being practiced in so many different ways. Our children as well as our neighbors know not what to do when they see these conflicting methods among us. One of my sons has joined the Brethren and was dipped three times, another has joined the Baptists and was baptized by single immersion, the third joined the Methodists and was sprinkled; and the fourth declares that he will neither read nor have anything to do with a Bible that teaches such conflicting methods, and my son is on the brink of infidelity, and I fear that he will yet bring the gray hairs of his aged father in sorrow to the grave. Paul teaches us that there should be no divisions among us; and in that memorable prayer that he uttered just before his death, our Savior prayed that we might be *one* as he and his Father are one. Oh! brethren, let us be one both in faith and practice that the world may believe that Christ is with us.

DISCIPLE.—No one more fervently desires the removal of these difficulties than myself, no one believes more firmly than I that there should be but one baptism among us. We have but one Lord, one faith, and I therefore maintain that we should have but one baptism, and let that be the Bible method,—a method on which we can all unite. We want the common ground in baptism as the only basis of our union in practice, and when we come to this then we can all be perfectly joined together in the same mind, judgment and practice.

EPISCOPALIAN.—The subject of a union in our practice has not yet received very much of my attention, nor have I thought of the matter very seriously till this evening. I am made very sensible of the serious difficulties arising from our conflicting methods of baptizing. The large body of Christians which I represent, extends back some considerable distance into the period of this religious controversy.

It has given us some perplexities in an ecclesiastical point of view, not so seriously, however, as is now pervading this town, but by wise and judicious legislation we have generally been able to give very good satisfaction. Though I do not apprehend the dangers growing out of our differences to such an extent as most of you, yet I am willing to render what assistance I can to aid you in effecting this union in faith and practice.

LUTHERAN.—Gentlemen, by permission of our chairman I remark that if we are desirous of becoming a unit in our method of baptizing, I am thinking we will meet with difficulties more serious than we are prepared for. Before this union can be effected some of us must give up our practice, and who will it be? I am, however, very desirous of a union in practice. Though I have my doubts about it being effected, yet I am willing to assist you all I can, though I do not want to get into the matter so deep but that I will be able to get out again if I see unsurmountable difficulties ahead.

BAPTIST.—It is not so important now to know who will give up his practice, but more properly, What must be done?

CHRISTIAN.—Brethren, we see the evil resulting from the conflicting practices among us, and we all agree that something must be done, and now, What must be done? is the great question that should concern each one of us.

DISCIPLE.—I move that we adjourn till this night one week, and then, when we come together, we will see if we cannot agree to have one Lord, one faith and *one baptism*. (Adjourned.)

CHAPTER II.

The Second Meeting, and the Proceedings.

CHRISTIAN.—Brethren, this night one week ago, we met at this place and lamented over our conflicting theories, or rather practices, and we seemed to be pretty generally impressed with the necessity of doing something to relieve us of this discord and confusion. To-night we have met to conclude what would best be done, and I trust we have come together in the spirit of true Christian union, and will therefore do all in our power to accomplish the desired work. I earnestly desire that we all labor to this end that we be enabled to come to some definite understanding, respecting the duties now devolving upon us.

BAPTIST.—I propose that we adopt but one mode of baptizing, and let that be something upon which we can all agree. We can never prosper in this divided condition, but only help the infidels to unanswerable arguments.

LUTHERAN.—We should not fail to keep this important consideration before our minds. We are laboring to come to some agreement respecting our method of baptizing. It seems there is a desire for but one mode, and if we go so far as to adopt but one, then, from the various ones now in use, we should select one fully adapted to *all reasonable circumstances and cases*.

DISCIPLE.—The first thing in hand to-night, seems to me is: Are we willing to make an effort to unite on one method?—and if we are, then it will be proper to discuss what method that shall be.

METHODIST.—I am willing on condition it does not conflict with the discipline of our church.

BRETHREN.—I have no sympathies with anybody's discipline. We want but one method of baptizing, and I don't care what it conflicts with, just so it is according to the Gospel. We want nothing but evangelical baptism.

DISCIPLE.—Amen to that; we want to throw away all our pre-conceived notions about baptism and come direct to the Bible. If we all agree to adopt but one mode, and one only, I am pretty certain that that will be the Gospel mode.

LUTHERAN.—Brethren, we want to be very careful what mode we adopt. We may sanction that which is not adapted to all circumstances and conditions of life. I am willing to adopt one mode, and as I practice three, I will give up two of them, and if the rest of you will be that liberal we will not be long about agreeing.

METHODIST.—I will do the same if proper discretion is used.

EPISCOPALIAN.—It certainly would be wisdom in us to agree to one method if all parties can be satisfied.

CHRISTIAN.—We are then agreed. The next question then is, What mode will we adopt?

DISCIPLE.—I propose we adopt the Gospel mode, and then we will be sure we are right.

BRETHREN.—I am agreed to that.

BAPTIST.—So am I. We want nothing but the Gospel practice.

LUTHERAN.—Gentlemen, I have offered you a fair proposition, and aim to stick to it. I am willing to give up two of my modes and retain one only. I will give up immersion and pouring, but retain sprinkling, a method that is wisely adapted to all circumstances and conditions of life.

METHODIST.—I am agreed to that. In the winter it is often too cold to immerse, and during the summer season water is sometimes too scarce to immerse, but sprinkling can be used at any time.

DISCIPLE.—I will agree to give up immersion if you will prove sprinkling to be of divine authority. If you will show me one instance where the apostles ever sprinkled any person, I am agreed.

BAPTIST.—I can show plenty of instances where persons were baptized in the apostolic times, but no one can show that they ever sprinkled with water then. I am not ready to give up immersion.

LUTHERAN.—I don't think you ought to be too hard on us, as we have agreed to give up two of our modes, and you certainly ought to be willing to give up one.

CHRISTIAN.—We will give up one mode if you will prove that sprinkling is the only method of baptizing taught in the New Testament.

METHODIST.—I am not willing to give up my entire religion, I will give up two of my modes of baptizing, and if you will give up one, then we are agreed.

DISCIPLE.—We don't ask you to give up your whole religion, but we desire you to abandon that which is not evangelical. You give up two of your modes, that is, sprinkling and pouring, and then we will be agreed.

METHODIST.—Gentlemen, if this is the case then there is no use talking; we cannot agree. I never caused this trouble; it was not brought about by our members. The Methodist church at this place was organized more than twenty-five years ago. We had no difficulty about baptizing then. When a person wanted to be immersed our preacher immersed him and that settled the matter. If any wanted to be baptized otherwise it was done, and nobody thought of making a fuss about it; but when the Baptists and Disciples came in here and commenced preaching up immersion and down sprinkling and pouring, then the difficulty commenced. Had they preached the Gospel and let sprinkling and pouring alone, there would have been no occasion for this trouble.

DISCIPLE.—You say had we preached the Gospel and let sprinkling and pouring alone this trouble would not have happened. Well now, sir, if a man can preach the Gospel and say nothing about sprinkling and pouring, it follows that sprinkling and pouring are not in the Gospel. No man

can preach the Gospel without preaching baptism, but he can preach the Gospel without preaching sprinkling and pouring; therefore sprinkling and pouring are not baptism.

EPISCOPALIAN.—Suppose you do adopt immersion as your only method, here are a large number of Brethren in and around town, and they practice trine immersion. How are you going to meet this difficulty? They will not practice single immersion. Are you prepared to accept of their threefold immersion?

LUTHERAN.—Yes, and there are a hundred other difficulties in the way. There are infant baptism, backward and forward baptism, and then there is baptism for the remission of sins. How are we going to agree on all of these?

DISCIPLE.—Paul settles the question of trine immersion when he says *one* baptism. So we don't want three.

BAPTIST.—Trine immersion is too much in the minority to be particularly in the way of a union on this question.

METHODIST.—I don't think that our Disciple brother has much right to say anything against trine immersion, as he takes into his church all those who have been dipped three times that he can get, and that, too, without re-baptizing them. He must certainly consider it a good baptism, as he takes it without any discount.

BRETHREN.—I am of the impression that when you come to closely examine the subject, you will learn that trine immersion is the only common ground of union to be found in baptism.

CHRISTIAN.—Just as long as we continue to throw out insinuations against each other's practice, like we have been doing to-night, we can never come to an agreement. We have now spent two evenings together and we are no nearer united than when we commenced. We want a uniformity in practice, and so long as we continue to defend our own views and oppose others, nothing can be accomplished. It is now nearly time to adjourn.

EPISCOPALIAN.—I move that we adjourn till this night two weeks.

METHODIST.—Before we are dismissed, I want to say that I expect to come to our next meeting prepared to prove that sprinkling is the only method that we can successfully adopt and use.

CHAPTER III.

Third Meeting.

METHODIST.—I promised two weeks ago to give you my reasons why I think sprinkling is the mode we should adopt. It has been used by many of the best and most learned men of modern times,—such as Calvin, Luther and Wesley. And besides this, it is adapted to all circumstances and can be used where there is not much water. It is particularly adapted to the wants of those who are sick. You all know that Palestine, where Christ and the apostles preached, was a very dry country.

DISCIPLE.—My Bible in Deut. 8: 7 says it is “a land of brooks of water, of fountains and depths, that spring out of the valleys and hills.”

METHODIST.—I am not through with my speech yet: you should wait till I sit down. Then I don't think there was water enough in Jerusalem to immerse so many as were baptized there. They evidently must have received baptism by sprinkling. If we adopt any mode I would be in favor of using sprinkling only. But it seems to me that it would be much better if we would let each one have his own choice and say nothing more about it.

BRETHREN.—You are, then, in favor of giving each one his own choice about baptism?

METHODIST.—Certainly I am. That would be right.

BRETHREN.—Do you think the apostles gave each one on the Day of Pentecost his choice about how to be baptized?

METHODIST.—Certainly I do. That would be fair.

BRETHREN.—Well, about how many do you think were sprinkled? how many received pouring? and how many were immersed?

METHODIST.—Well, it's a little hard to tell; but the way matters of the kind generally run now, I would suppose about one thousand to each mode.

BRETHREN.—That would then leave one thousand to be immersed.

METHODIST.—Yes, and the other two thousand to be sprinkled and receive pouring.

BRETHREN.—Where do you suppose they could find enough water in Jerusalem, if it were such a dry place, as you say, to immerse that one thousand?

BAPTIST.—There, you must give it up. You have found plenty of water in Jerusalem at last.

LUTHERAN.—I am not yet convinced that sprinkling and pouring are not right.

CHRISTIAN.—We need not bother our brains so much about sprinkling and pouring being right, but let us try to find common ground which we all can unite upon.

DISCIPLE.—It seems to me that we are now coming to a point where we can accomplish something; I will therefore proceed to state some facts that we will do well to constantly bear in mind. When Christ was baptized he was baptized in one way only, and those who use three modes must admit that two of them, at least, are different from the mode to which our Savior submitted, and he has, therefore, set but one example, while the other two were set by somebody else. He commanded the apostles to baptize all nations, and in using the word "baptize" he had but one method in view. Those who use three have at least two that the Savior did not command. When the apostles baptized they

used but one method. Those who use three must admit that two of them are unauthorized by the practice of the apostles. If we conclude to endorse by our practice three modes, then turn the thing which way you please, you have two modes that Christ did not command,—we have two modes for which we have no divine precedent. I am of the impression that there is common ground, for which we have divine precedent, on which we can all unite.

BAPTIST.—It seems to me that there is one way of viewing this subject that will enable us to form a pretty accurate idea as to what the ancient method was. If sprinkling was the apostolic practice for baptism, then pouring would never have been introduced, and if pouring had been the primitive method, then immersion would never have been dreamed of. As man is inclined to substitute the more easy for that which is not so convenient, it is not reasonable to suppose that any one would have substituted immersion for either sprinkling or pouring.

DISCIPLE.—Furthermore, if we are permitted to use reliable history, we are able to trace immersion from the present time back to a period so early that it is safe to conclude it to have been the apostolic method. In short, immersion can be successfully traced beyond the rise of the practice of either sprinkling or pouring. It is also a common practice among all the leading denominations at the present time.

EPISCOPALIAN.—I was of the impression that our object was to unite upon some ground in baptism, and not enter into a regular discussion of the action of baptism.

LUTHERAN.—Brethren, we want to be careful what we do, we may yet be caught in the old trap of immersion.

METHODIST.—If we adopt any method I propose we adopt sprinkling.

EPISCOPALIAN AND LUTHERAN.—We agree to that; it is adapted to all circumstances.

DISCIPLE.—I object to sprinkling on the ground that it is not common ground in baptism among us. We must resort to something in which we all can agree. Immersion is common ground. Brethren, Methodist, Lutheran and Episcopalian, do you not all believe that immersion is valid?

METHODIST, LUTHERAN AND EPISCOPALIAN. — Certainly we believe immersion to be valid, and we frequently practice it when called on to do so.

DISCIPLE.—Here, then, is common ground. We all believe in immersion, though there are four of us who do not believe in either sprinkling or pouring. To adopt sprinkling would be to endorse that in which but three of us believe, and if immersion is adopted then we have something that we all can sanction, and I do not think that we all would be willing to sanction that for which we have no divine precedent.

EPISCOPALIAN. — I see more clearly than ever, amid all our conflicting theories and discords, the common ground on which we can all unite. I certainly must give this matter some thought till our next meeting.

LUTHERAN.—Just as I thought, we are running headlong right into immersion. If we decide that sprinkling is not baptism, then we unchristianize thousands of good old fathers and mothers who have long since gone to their rest. We must keep our eyes open.

BRETHREN.—It is not our purpose to unchristianize any one, our object is to find the common ground of union in baptism and then unite upon it.

LUTHERAN.—Well, but what about my father and mother who were sprinkled? I know and must believe that they have gone to heaven.

CHRISTIAN.—We are not here to determine the destiny of our parents. Our destiny in the Christian life does not depend upon what they have done. We can believe what we think is proper about their destiny. We cannot expect

to come to a union respecting the things of which the Bible does not treat. It is a union of practice in baptism that we are working for, and I am of the impression that we have found it, and it is now ready for us to unite upon.

METHODIST.—My mind is much clearer on this subject than when we first commenced our deliberations. I now see clearly that there is common ground in baptism on which we can all unite. Though it will prove me an unbaptized man, as I was sprinkled when young, yet I am willing to do anything I see to be right. I have no desire to be wrong.

LUTHERAN.—Yes, and it will unbaptize nearly the whole Methodist, Episcopalian, Lutheran, and the Lord only knows how many other churches. It will unbaptize millions who have long since gone to rest.

DISCIPLE.—It will not unbaptize one single human being. If they *have been* baptized, then they cannot be unbaptized by any power in the land. If they are not baptized, then our actions cannot alter their case. It is for the living and not for the dead that we are working. We are not attempting to unite the dead in baptism, but we believe that the living can be brought to an agreement and union in the action of baptism.

LUTHERAN.—I am astonished at the way things are going. I am not yet ready to be dipped in some frog-pond just for the sake of an outward union. I think we can get along very well the way we have been doing. But as I told you before, there are a hundred other difficulties yet to be encountered, and you will see them before this meeting is over.

BRETHREN.—Friend Lutheran, did you ever immerse any one?

LUTHERAN.—Certainly I have; we do so when called upon by those who wish to be immersed.

BRETHREN.—Well, did you ever immerse in a *frog-pond*?

LUTHERAN.—Well, no, I never did, but perhaps I ought not to have said *frog-pond*. I will take that back. But then I am not ready to be immersed.

METHODIST.—I move that we adjourn till to-night two weeks, and during that time we will have an opportunity of thinking over what has passed, and I hope when we meet again there will be nothing in the way of union.

CHAPTER IV.

The Fourth Meeting of the Leading Members of the Various Religious Bodies in Uniontown.

METHODIST.—Brethren, I have given the action! of baptism much thought since our last meeting at this place. I am convinced that immersion is the only ground of union in baptism on which we can all unite. I cannot consistently ask you to accept sprinkling, as you do not all believe in it, but you can consistently ask me to accept immersion as I believe in and practice it.

EPISCOPALIAN.—I am led to the same conclusions after mature deliberation. I am acquainted with the arguments *pro* and *con*, regarding the action of Christian baptism, but have never before been made so sensible of the fact that immersion is the common ground on which we can all unite. The thought strikes me very forcibly that this must be the one baptism mentioned by Paul. It does not seem likely that the only ground of union in baptism should be the wrong method.

LUTHERAN.—I feel the force of the arguments and conclusions that have been offered here. I have done little during the last two weeks save reading on the subject, though I am not yet ready to adopt immersion as our ground of union. There is a difficulty in the way of our union that I think ought to be removed before we go further;

and that is the design of baptism; there are those here who claim that it is one of the conditions of pardon.

BAPTIST.—I object to that question, as it does not properly belong to the action of Christian baptism. Our object is to unite on the method of administering baptism.

DISCIPLE.—Though the question may not be just in order, yet at the same time I believe that I can throw some light on the subject, and then dismiss it. I do not believe baptism to be any more essential to salvation than faith and repentance, nor do I regard it as being of any value without faith and repentance. We first ask, Is baptism a command? All say it is. Is it right for us to obey this command? Here all must say it is. We next ask, Is obedience essential to salvation? You all will admit that it is. Is it wrong not to obey God's commands? You admit that it is. Then is it wrong to refuse to be baptized? Here we must have the same answer. Can a man be saved who does wrong? You say not. You then make out baptism just as essential as other commands. It will then be safe for us to teach all who believe to repent and be baptized. But as this does not properly belong to the matter in hand, we close these few remarks and drop it.

METHODIST.—I would like to know whether this meeting considers baptism one of the conditions of pardon.

BRETHREN.—As we are working for safe ground in all matters pertaining to religion, the safest way that we can do is to teach and obey the command respecting baptism as we would any other command. Teach and obey it as laid down in the Bible; then we know we are right.

LUTHERAN.—It seems we are now pretty well agreed on immersion as being the only common ground of union in baptism, on which we can all unite. Now there is another matter in the way, and if it can be settled then I am with you. That is trine immersion. What are we going to do about that?

DISCIPLE.—Paul says there is *one baptism*, not three. I think the Bible will settle this question.

CHRISTIAN.—It seems to me that single immersion should be the grand center around which we should all meet. Our Methodist, Lutheran and Episcopalian brethren have given up sprinkling and pouring, and are willing to unite with us on immersion as the only common ground of union; now, then, let our trine immersionist brother lay aside his threefold immersion and we are all agreed.

BRETHREN.—When you ask me to accept single immersion you are urging something on me which I do not believe. Our Methodist, Lutheran and Episcopalian friends believed in immersion before you asked them to accept it. They accepted something in which they had previously believed. I do not believe in nor practice single immersion, and must therefore have my faith changed before I can accept it.

BAPTIST.—It does not seem right that all of us should yield to the wishes of one man. We are agreed with the exception of one.

LUTHERAN.—Just as I thought when I told you that there were greater difficulties ahead. Here is one that I do not think we will be able to remove.

EPISCOPALIAN.—I have been looking forward to this trine immersion question with much anxiety, knowing that there is more in it, as a basis of union, than most of us are aware of. It is an ancient practice that extends far back into antiquity, and constitutes the great royal highway over which modern writers trace the practice of immersion.

METHODIST.—I have myself been looking forward to the investigation of this subject. I have read much during the last five weeks, and have found much matter, far more than I anticipated, on trine immersion. To my astonishment I discovered that Wesley himself frequently practiced it. It was also sanctioned by both Luther and Calvin.

LUTHERAN.—What! you say *Luther* sanctioned trine immersion?

METHODIST.—Yes, I have the proof in black and white.

LUTHERAN.—Well, I must see the book that contains that. Don't fail to bring it to our next meeting.

METHODIST.—You shall see the book. But there is another feature in this matter to which I have not yet referred. Those who practice single immersion acknowledge trine immersion to be valid baptism, while those who practice the trine will not admit the single to be valid.

BAPTIST.—Trine immersion is of Catholic origin and cannot be accepted as the common ground of union in our practice.

DISCIPLE.—Trine immersion originated about the beginning of the third century and is too young for us to accept as apostolical.

BRETHREN.—Trine immersion did not originate in the third century; as Clement of Alexandria, who lived and wrote in the *second* century, speaks of it as the practice in his day. More than this, Campbell, in his writings, when endeavoring to trace immersion to the days of the apostles, does so by calling forward ancient witnesses who state that the primitive method was trine immersion.

EPISCOPALIAN.—Campbell says that the Greek church has never given up the primitive practice. Now we all know that this large body of professing Christians does to this day practice trine immersion. This certainly is a strong argument in favor of the threefold immersion, coming from the practice of men who could read the Greek New Testament as their own mother tongue.

BRETHREN.—Single immersion is a human invention, was invented by Eunomius near the middle of the fourth century; so says Theodoret, Sozomen, Bingham and Dr. Wall. As for backward immersion it is not yet four hundred years old.

DISCIPLE.—I understand baptism to be a burial, and we don't bury people on their faces.

BRETHREN.—True, baptism is a burial, but Paul in his letter to the Romans, tells us that in this burial we are planted together in the likeness of Christ's death. Now the Savior's death took place on the cross, when he bowed his head and gave up the ghost. In the likeness of this death we bow *forward* in baptism.

DISCIPLE.—But the church is above the water. We lay persons backward into the water that we may raise them up out of the water forward into the church. Bear in mind that the church is above and not under the water, and we must come up into it forward.

BRETHREN.—You say that the church is always above the water. Well, I suppose if you were crossing the Mississippi River in a boat, and would fall overboard, go to the bottom and there drown before you could be got out, you would die out of the church, would you?

EPISCOPALIAN.—It seems to me that I see another clear point in this part of the controversy. According to the immersionist's way of translating the New Testament they make Paul say that "so many of us as have been *immersed* into Christ have put on Christ." Now it would seem according to this they would get into Christ by *immersion*. Immerse means to put the candidate into, or under the water, while *emersion* means to take or raise out of the water. According to Bro. Disciple's argument about raising a person up out of the water into the church, it would seem that he is of the impression that they get into the church by *emersion*, which means to take out, and not as Paul says by *immersion*, which means to *put into*. You see he and Paul don't agree. Paul says we get into the church by *immersion*, while Bro. Disciple says we get into her by *emersion*.

METHODIST.—Our Baptist brother, the other night, said it would not be likely that the ancient church would ex-

change sprinkling for immersion if the former had been the first practice. Now it strikes me that if single immersion had been the ancient method they never would have changed it for trine immersion, especially when the former is much more convenient than the latter. This would appear unreasonable. The most plausible theory that I can think of at present is the following: Trine immersion was the first method, and finally *two* of the actions were omitted, leaving but one. In the course of time this was exchanged for pouring, the latter being more convenient than immersion; but the last step in the descent was to introduce sprinkling in the place of pouring.

BAPTIST.—I am astonished that our Methodist brother should turn trine immersionist. It seems since he has commenced turning he just keeps at it.

EPISCOPALIAN.—I do not think that our Baptist brother has much room for talking about turning. If his own church historians are to be relied upon, the whole Baptist church has changed in their method of baptizing. You are aware that they claim that the true church consists in organic connection, and they also aim to trace the Baptist church from the present time to the apostles, but, in endeavoring to accomplish this, they always run their historical claims through the trine immersionist churches. This is their invariable practice. Now, if their own writers tell the truth, then they have changed from trine to single immersion. If they do not write the truth then their theory of organic succession is false.

METHODIST.—You see I am determined, since I have commenced changing, to keep on till I am right. You know I have been wrong in my practice and now I want to be sure I am right. I was urged to adopt immersion, as it is common ground in baptism, being a practice that we all sanction and believe to be valid. But it seems to me I see another point ahead and am getting ready for it. We all admit trine

immersion to be valid, and if both be true we have two common grounds. We must either accept them both or get one of them out of the way.

LUTHERAN.—Well, I have not exactly done any turning yet, and I don't intend to till this difficulty is removed. You see Bro. Disciple believes in trine immersion, for one of the Brethren sisters got a little too proud to be satisfied among such people, and last Sunday she made application for membership in the Disciple church and was received without re-baptizing. You see he must believe in trine immersion or else he would not accept it.

DISCIPLE.—I think by our next meeting I will be able to clear up the difficulty about us acknowledging trine immersion to be valid baptism.

CHRISTIAN.—I move that we adjourn till this night two weeks.

BAPTIST.—I prefer that we adjourn till *four* weeks. I have my reasons for so long a time. Here at this meeting our Bro. Episcopalian remarked that it is an invariable rule, —in tracing the organic connection of the Baptist church to the apostolic age, to always run the historical chain through churches whose practice was trine immersion. I have never given this part of the subject much attention. As our brother is a man of much reading, I will not now question his statement, I am afraid it is too true; I want time to give the subject a thorough examination before our next meeting.

CHAPTER V.

Proceedings of the Next Meeting.

LUTHERAN.—I come before you to express my astonishment at the result of my investigation. I could not wait till this meeting to learn what Luther says about trine immersion. I visited Bro. Methodist, and, to my astonishment, saw

that Luther in his works, as translated by C. L. Loos, does sanction the threefold immersion. During my investigation I discovered that the Episcopal church, in its early day, had trine immersion as its general practice. I also learned that the whole Roman Catholic church did at one time use the same method; and Hinton, a learned Baptist writer, in his work on baptism, says that trine immersion prevailed in the West as well as in the East till the year A. D. 633, but after this time it gradually gave way to single immersion in the West.

METHODIST.—I would like to hear Bro. Disciple clear up his reason for regarding trine immersion valid baptism.

DISCIPLE.—It is true when persons, who have been dipped three times, desire to unite with us, we usually receive them on their baptism. When receiving them with their baptism, it is our rule to receive but one of the three actions, and in that way we sanction but one baptism.

BRETHREN.—Which of the three actions do you receive?

LUTHERAN.—Yes, and what do you do with the other two?

METHODIST.—There is another matter for Bro. Disciple to settle; he said a person must be laid *backward* in the water that he might be raised up *forward into* the church. But those who have been dipped three times were placed *forward* into the water, and when he receives one of these forward actions; how does he harmonize it with his theory of coming up *face forward* out of the water into the church?

LUTHERAN.—I suppose that by this time he concludes that the church is a little like the land of Canaan, we must go *through* the water to get to it. I want to hear him state which one of the three actions he receives.

DISCIPLE.—Well, who says our church acknowledges trine immersion to be valid?

METHODIST.—Don't you receive persons into your church who have been baptized by trine immersion? You

certainly would not be willing to receive a baptism that you think is not valid.

DISCIPLE.—Well, but I am not the whole church. Did you ever hear of any of our leading men saying it is valid baptism?

BRETHREN.—Yes, Isaac Errett, in the *Christian Standard* says it ought to be recognized as valid baptism.

METHODIST.—I would like to know if a baptism can be valid without being Scriptural?

DISCIPLE.—Certainly not, any baptism must be Scriptural in order to be valid.

BRETHREN.—Well, Isaac Errett says trine immersion is valid, it therefore must be Scriptural, as no baptism can be valid without being Scriptural. Is trine immersion in your estimation Scriptural?

DISCIPLE.—No, sir, I don't believe it to be taught in the Bible.

METHODIST.—If it is not taught in the Bible, where do you get your authority for acknowledging a thing valid, not in the Bible.

DISCIPLE. — Well, how about Paul's one baptism? There are not three there.

BRETHREN.—This is quite easy to harmonize.—Paul is speaking of the ordinance itself, and not the number of actions required to constitute it. The number of actions in baptism must be learned from the commission. Matthew has it, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." The three names here, Father, Son, and Holy Ghost, demand each an action, and such is the grammatical meaning of the language, and is so admitted by all ancient Greek scholars who have written on the subject. The Father, Son, and Holy Ghost are in reality three persons, though they are also one. Just so with Christian baptism, it is one baptism, but composed of three actions.

BAPTIST.—There is no use arguing about us acknowledging trine immersion to be valid baptism; we all sanction it by our practice. There is no getting around this point. To me it is a puzzling matter.

DISCIPLE.—What, are you going to turn that way too? How would this appear to the world? We must stand up for the one baptism, and not for three.

LUTHERAN.—You have *two* baptisms in your church, one single immersion and the other trine immersion. How does that look by the side of Paul's one baptism?

EPISCOPALIAN.—This is truly a grave subject; one, in order to settle, would carry us far back into antiquity. The origin of the threefold immersion is hid in the remote depths of Christian antiquity. There is no church of any note in existence, that holds any just claim to age, whose history, if followed up, will not finally lead us into trine immersion. These are facts, however much they may be against our taste.

DISCIPLE.—I am not in favor of settling this matter by history, because that is a portion of literature that cannot be depended upon.

EPISCOPALIAN.—It is true that this union cannot be brought about by historical testimony only, nevertheless, history has an important bearing on the subject. Regarding the ancient practice in baptism, all reliable history is of one voice; and if we confine ourselves to the first five centuries of the Christian era, there is not one dissenting voice in the vast multitude of witnesses. Certainly such a harmonious sentiment from such a cloud of witnesses,—yea, Christian writers, should not be set aside without giving something more than ordinary reasons.

DISCIPLE.—Were there not many errors in the church during the second and third centuries that crept in after the apostles died? And if so, may not trine immersion have been one of these errors?

EPISCOPALIAN.—Whatever errors may have been introduced, whatever changes may have been made, or whatever may have been the differences existing between contending parties, it is a stubborn fact that they all practiced trine immersion. Regarding this one particular point, all ancient history is one voice; such another peculiarity on any other point of Christian doctrine is hardly to be found in the annals of history. To suppose trine immersion to have been one of the errors that found its way into the church during the second century, would be to *first* suppose that the *whole church*, from east to west, from north to south, changed her practice without one known dissenting voice, as not one word has come down to us relating to any controversy on the subject; one of the most unreasonable suppositions that is possible for a well-read man to conceive.

LUTHERAN.—If history has no bearing on the action in baptism, why is it that Campbell quoted it so much in his debate with N. L. Rice? Why does he quote it so much in his writings? And why does Bro. Disciple use it when he gets into a debate with one of our preachers, and, to cap the climax, why did he use it in the early part of our meetings in order to prove that *immersion* was the ancient practice?

BAPTIST.—This is a serious matter that we have on our hands; I had no idea that there would be so much controversy over it. Respecting backward immersion, my mind is firmly settled; both Judson and Robinson state it to have been a human invention, while the primitive mode was to dip forward. During the last few weeks I have done an immense amount of reading, and have been equally as much astonished. I am not ready yet to turn trine immersionist, but there are some facts that I must relate. We, as a people, have been proud of our organic connection with the primitive Christians, and have written much on the subject. But when I came to look up our chain of history, I discovered that all our connections were with ancient churches

that practiced trine immersion, nor was I able to trace single immersion any farther back than near the close of the fourth century, where it is said to have been invented by Eunomius. Those old churches, such as the Waldenses, Donatists, and many others, with whom we claimed connection, all practiced trine immersion, thus forever cutting off our organic connection through single immersion. And as Campbell received his baptism from our church, our Bro. Disciple must stand or fall, in this particular, as fate affects the Baptist church.

DISCIPLE.—It does seem to me that you are running headlong into trine immersion, and if matters continue at this rate we will all be turn-coats yet. I have been reading my Bible the last twenty years, and I find no threefold immersion there.

METHODIST. — Perhaps you have been reading with your single immersion spectacles on. This sometimes has much to do with how we see things. I once thought I could see sprinkling and pouring all through the New Testament; but since I took off my spectacles, and look at the good book with a mind clear of prejudice, I see nothing of the kind any more.

CHRISTIAN.—I have said nothing for some time, as I was deeply engaged in thought regarding the proper course to pursue. I am not so much of a believer in the great virtue of baptism as many of you, yet I know it is God's command, and it is for us to obey, and whatever is worth doing at all is certainly worth doing right. It seems to me that we have been picking too much at each other's practices, and have not sufficiently discussed the great point of union in the action of baptism. We certainly ought to labor for this object.

DISCIPLE.—I favor union in baptism, and think that single immersion should be the ground for this union. The number who practice trine immersion are too small to claim

their practice as such a basis for such a vast multitude of professing Christians.

LUTHERAN.—It is my impression that Campbell speaks of *seventy-five or a hundred million* of Greeks who testify in favor of the ancient practice. Now all those Greeks practiced trine immersion. How does this look for small numbers?

EPISCOPALIAN.—Trine immersion was the prevailing practice of all leading bodies of professing Christians prior to the Reformation, while single immersion was used only to a limited extent. When it comes to numbers, trine immersion has the field beyond question, probably five to one.

CHRISTIAN.—Is there not common ground here, even amid all our disputing and contending, on which we can unite? God's law is perfect, and it does seem to me that there is ground of union here if we will only turn our attention to looking it up.

METHODIST.—As I before said, we cannot ask our trine immersionist brother to accept single immersion, as it is a practice in which he does not believe, and never practices. It is, therefore, not common ground.

DISCIPLE.—Well, must we all go over to trine immersion? This certainly would be asking too much.

EPISCOPALIAN.—We can never unite on anything but *common* ground; it must be a practice in which we *all* believe,—one that all of us can sanction.

METHODIST.—It seems to me that we are now coming to the very vital point. I want to be right. Just as soon as I saw clearly that immersion was common ground on which we could all meet, and sprinkling and pouring were not, I was ready to adopt it, and unite upon it. I was compelled to make one turn, and I am going to keep on until I am certain of being right. I never want to change again after I find the right way.

BRETHREN.—I cannot sanction the single immersion, as I believe it to come short of God's Word, and, therefore, not valid. Not so with you, however, about trine immersion; you all sanction it, and believe it to be valid baptism.

EPISCOPALIAN.—Here is common ground on which we can all meet in regard to faith and practice. Bro. Disciple don't you believe trine immersion is valid?

DISCIPLE.—We receive persons into our church who have been baptized in that way, and we are compelled to admit it to be valid.

EPISCOPALIAN.—Bro. Baptist, do you not believe trine immersion is valid baptism?

BAPTIST.—I must confess it is, as all ancient churches, whom we call Baptists, practice trine immersion in their method of baptizing.

EPISCOPALIAN.—Bro. Christian, you believe that trine immersion is valid, do you not?

CHRISTIAN.—Our church does, as we receive those who have been thus baptized into fellowship in our church.

EPISCOPALIAN.—I am satisfied that both brethren, Methodist and Lutheran, believe the same; and you know that our friend of the Brethren church does, and now, then, right here we have common ground on which we can all unite, which is the only common ground in baptism that I can see.

METHODIST.—When at a former meeting I proposed sprinkling as our ground of union, it was quickly shown that it was not common ground, as only a part of us believed in it. Just so with trine and single immersion; the latter is not common ground,—all of us do not believe in it.

DISCIPLE.—We all believe in single immersion, except our trine immersionist brother. He is the only one who believes differently.

METHODIST.—There is this difference; he believes in trine immersion, and so do we. In this one particular our faith is one. But, on the other hand, *we* sanction single im-

mersion while he does not. We agree with him but he cannot agree with us.

BRETHREN.—Amid all our conflicting theories we have common ground where we all can unite. For instance, the various denominations have and use their different disciplines, which make a marked difference in their practice. Now, you may select any one of these disciplines, and these different denominations can never unite upon one, because they do not all believe it. But just hold up the Bible as the only ground of union and they can all agree to that; and why? Simply because it is from the Lord, and they all believe it. Just so with trine and single immersion; we can not unite upon the latter, because it is not common ground. We do not all believe in it. But just hold up trine immersion and you have something that we all believe to be valid, and it is the only method in which we all believe alike. Does it seem reasonable that the very method that we all believe to be valid should be the wrong one? Is it possible that when we come to *truth* we *disagree*; and when it comes to *error* we *agree*?

EPISCOPALIAN.—There is a point right here that strikes my mind very forcibly. We have long been disputing about our disciplines and confession of faith, and never could agree upon any one of them. But amid all of this we have the Bible, a book that we all believe; and it so happens that the very book that we all believe in is the very one that is from the Lord himself. Now, then, is it not so with our methods of baptizing? We have been disputing about the validity of sprinkling, pouring and single immersion, but amid all of this we admit trine immersion to be valid. And if it is not the Bible method, it seems strange that it is the only method that we all can agree upon as being valid baptism.

LUTHERAN.—I clearly see that, to ask our friend of the Brethren church, to come over to single immersion is de-

manding something of him that he cannot accept. But when he urges us to accept trine immersion, he is pleading for a practice that not only he, but we, also, believe to be valid. The fact of the matter is, single immersion is not common ground.

EPISCOPALIAN.—Common ground in baptism is the method that we all admit to be valid, and this cannot be said of either sprinkling, pouring or single immersion. On these three, or either one of them, we cannot all agree; we do not all admit either to be valid. Not so with trine immersion; not one of us feels disposed to question its validity.

DISCIPLE.—I am not yet ready to give up Paul's one baptism.

BRETHREN.—We are not asking you to give up Paul's one baptism. You seem to be of the impression that this one baptism was single immersion, when the fact of the matter is, single immersion was not invented till three hundred years after the death of Paul. As before stated, this language has reference to the one ordinance of baptism then in use, and not to the number of actions constituting that ordinance. As in the Trinity there are three persons, so in baptism there are three actions. As the three persons of the Trinity are one, so also are the three actions in baptism one. When we accept trine immersion, we accept but one baptism, composed of three actions, the same as accepting the Trinity composed of three persons.

CHRISTIAN.—I am fully convinced that trine immersion is the only common ground in baptism among us. This much seems quite clear. But, on the other hand, it would seem to me that a burial can be sufficiently well represented by one action.

BRETHREN.—An immersion into the name of the undying Father cannot represent the death of his Son, who was laid in Joseph's tomb. For how can undying immortality represent the death of him that died? And if an immersion in-

to the name of the Father cannot represent the death of his Son, there must, of necessity, be another immersion in order to be "planted together in the likeness of Christ's death." This, to my mind, evidences that single immersion cannot be regarded as Christian baptism, and will, therefore, not serve as the only basis of union among us.

DISCIPLE.—I propose that we adjourn, and hold our next meeting at this place in six weeks. I am much interested in the subject, and desire to give it a more thorough examination before speaking further.

CHAPTER VI.

*Proceedings and Result of the Last Meeting by the Leading
Members of the Several Denominations held
in Uniontown.*

CHRISTIAN.—I am astonished at the results of our deliberations on this subject. Our present impressions in favor of trine immersion are much stronger than when we first commenced our investigations. It does seem to me that the only fate awaiting us is a change in our practice. This thing of changing is much against my nature. I have an aversion to it and had about made up my mind to never do anything of the kind. But when I consider the old saying, "Wise men sometimes change, but fools never do," I am much better reconciled to the fate that awaits us. Change or no change, I have fully made up my mind to be on the right side of the question.

EPISCOPALIAN.—There is no person in this meeting who is more opposed to changing than myself. I have long been wedded to our practice; my prejudices are wholly in its favor, and if I must change my manner of baptizing it will be with much regret that I do so.

LUTHERAN.—I see one great trouble ahead. If we all commence changing, there is no telling where we will stop. It will be truly said of us that we are blown about by every wind of doctrine. If we now adopt trine immersion as the only method to be used in our practice, for aught we know another method may turn up in a few years, and then we will want to change again.

EPISCOPALIAN.—If I understand the matter fairly, we are to go back beyond the origin of all other methods, save trine immersion, for our model of practice. On investigating the subject, I discover that sprinkling and pouring, as baptism, have found their origin since the middle of the third century, and did not become anything like general till after the fifteenth. Their validity has always been in dispute by some of the best and wisest men in Christendom, while the practice has been wholly repudiated by many of the most respectable denominations of ancient and modern times. Single immersion, I also learn from authentic sources, was invented by Eunomius, in the latter part of the fourth century. This position is affirmed by both Theodoret and Sozomen, able and learned ecclesiastical writers, who were very near contemporary with Eunomius, and the same is also stated by Dr. Wall and Bingham, two of the ablest writers of modern times. The practice, though sanctioned by the Fourth Council of Toledo, in the seventh century, did not become very general till after the Reformation. Like sprinkling and pouring, its validity has always been the subject of much dispute, while some of the wisest and best Christians of antiquity have written against it. In very early times, all the churches that held to the apostolic order, refused to practice or admit its validity. It was many hundred years before any of the churches planted by the apostles could be prevailed upon to practice it. In the parts of the country where Christianity was first introduced, it was more than a thousand years before single immersion found any

favor among the people. The eastern part of Christendom, in whose mother tongue the New Testament was first written, and the Gentiles to whom the Gospel was first preached, to this day repudiate single immersion. Brethren, here is an array of facts that form an unsurmountable difficulty in the way of sprinkling, pouring, or single immersion. These practices have all been in dispute since the day of their introduction. But if we go back beyond the origin of these, we get a method that has always been admitted to be valid. We have a method that reaches back beyond the origin of all others. When we select this as the basis of our union in baptism, we get the oldest practice in existence, and need not be alarmed about finding an older method to turn us away from this.

BAPTIST.—During further investigations of this subject, I find some puzzling matters. Like Bro. Episcopalian, when I come to investigate the practice of the early churches, I find that single immersion has always been more or less in dispute. Its validity has been called in question by some of the brightest luminaries of the grand constellation of Christianity, while, as a practice, it has been repudiated by the oldest denominations in Christendom. Furthermore, we know that it prevailed to only a limited extent prior to the Reformation, and, during the first three centuries of the Christian era, it was wholly unknown. With the deepest feelings of regret I state these facts, though they are against the faith and practice of the Baptist church. My heart has been wrung with pain, made by the arrows of truth, while investigating this subject. For many long years we have been proud, and boasted much of our organic connection with the apostolic church. We have written large volumes, trying to prove to the world that the Baptist church has a regular line and order of descent from the church organized by the apostles themselves; but, much to my great disappointment, I discover that in endeavoring

to establish this connection, we invariably run our line of descent through old churches, all of whom rejected single and practiced trine immersion. This one fact destroys all our claims to organic connection with the apostolic churches. I clearly see that if we adopt single immersion as the ground of our union in baptism, we sanction a method that was repudiated by those ancient churches that held an undoubted organic connection with the congregations planted by the apostles, a method that always has been in dispute, and never was, at any one period, the general practice of Christendom. We thereby would reject trine immersion, a method whose origin is hid in the remote depths of Christian antiquity, and which, during the first five centuries of the Christian era, was the general practice of all Christendom, a method that was, at one time, the practice of every denomination now in existence that holds any just claims to antiquity; in short it is a method that all the leading denominations of the day admit to be valid baptism. I have one more thought that rests with considerable weight upon my mind, that I wish to present before taking my seat. It has been seen that trine immersion was the prevailing practice of all Christendom during the early ages of Christianity; that it was practiced by all the old churches; that its validity has never been called in question by men of note, and its validity is admitted by all leading denominations of the present time. Now does it seem reasonable that all of this could be truthfully said of a method that is not Scriptural? If trine immersion is not the method taught in the great commission, in what way are we able to account for all those favorable facts which I have just mentioned? And, furthermore, if single immersion is the Scriptural method, how does it happen that it has always been a practice of dispute? Why was it rejected by the old churches? Does it seem reasonable that we would all agree in the wrong method as being valid, and only a part favor the right method? After

mature deliberation, I firmly believe that trine immersion is the only ground of union in baptism on which we can unite. When we get this method, then we will have a baptism that is a little like gold,—it will pass anywhere.

METHODIST.—The strongest impression made on my mind, so far, is that trine immersion holds the same superiority over single immersion that immersion holds over sprinkling. As an illustration, those who have been immersed and live in a church that holds that practice to be the only valid method, can pass from that church to those that sprinkle, and their baptism is considered valid by the latter. But those who are sprinkled, and live in a church that holds to that method, cannot pass with their sprinkling to the church that holds immersion to be the only Scriptural baptism. It will be seen that sprinkling is sanctioned by but one body, while immersion is admitted to be valid by both parties. This proves to me that immersion must certainly be right. But we pass one step further; the man who has been dipped three times in baptism, and belongs to a church that holds to that method, can pass over to a church that holds to single immersion, and his baptism will be acknowledged valid by the latter; but one who has been baptized by single immersion cannot pass to the church that holds to trine immersion. Here it will be seen that but one party believes single immersion to be valid while the validity of trine immersion is acknowledged by both. This proves to me that trine immersion is the right method; or if it is not, why do both parties accept it? There seem to be three grades in what we call baptism, the highest of which is trine immersion. It will pass among those who hold to either sprinkling or single immersion, but neither of the latter will pass among those who hold to trine immersion.

I may more forcibly illustrate my meaning by the following: Suppose we had before us three ten-dollar bills, two of which are questioned. After a careful examination

of them, there is one of the bills that we are all willing to accept as genuine; about the other two we have our doubts. Now, then, which would you prefer, one of those in question or the one on which we all agree? Now for the application. We dispute about the validity of sprinkling and single immersion, but we all agree that trine immersion is valid. I want the baptism about whose validity there is no question; then we will have something, as the brother said, that is like gold,—it will pass anywhere.

CHRISTIAN.—I consent to do my part in trying to effect a union in our method of baptizing, having no idea that this investigation would lead us where it has. But I must confess that the conclusions reached are the logical consequences resulting from a proper investigation of the subject. It has been clearly shown that neither sprinkling nor pouring could be accepted as the basis of our union, as they are in dispute among us. Immersion, however, has been shown to be common ground, and believed to be valid by all parties. But the same arguments that were used in defense of immersion have been logically turned against single immersion and it is now quite conclusively shown that trine immersion is really the only common ground of union to be found in all our practices. I see no way by which this can be avoided. That the validity of trine immersion is undisputed is clear to all our minds. I am ready to unite upon it, but before taking my seat I want to present one of my strongest reasons for so doing. That God wants his people to be one in faith and practice is a doctrine that runs through the entire Gospel, and I believe that this union was quite general among them during the apostolic age; but since that time, Christendom, by internal commotions and discords, has been divided into nearly a thousand fragments. During this time, various methods of baptizing have found their way among us. It is our duty to be united here and have but one method of baptizing, as was evidently the case among

the apostles and early Christians. In looking over all the different methods before us, we find one in which we all agree, *i. e.*, we admit it to be valid, and it is the only method of antiquity about which there is no controversy. As the Bible teaches but one method, and God wants us to be united on that method, does it not seem conclusive that a method we all unintentionally agree to be valid, a method that is accepted by all leading denominations; a method whose validity was never in dispute among any of the ancient churches, should be the method taught in the Gospel? Does it seem reasonable that there could be such an agreement on anything but the right method? It seems to me that the united voice of all Christendom, and the general consent of the leading denominations of the present time, are sufficient to show to us that there is more in it than the work of mere man. Certainly, nothing but a divinely-appointed method could command such a united respect as has been conferred upon trine immersion by both ancient and modern Christendom.

DISCIPLE.—Since our last meeting, I have studied this matter more thoroughly than ever before. I stood up persistently in the defense of single immersion till I was defeated, in part at least, by the very arguments that I had so successfully used against sprinkling and pouring. What puzzled me most was that our church admitted trine immersion to be valid; in short we all admitted that, showing conclusively that it was common ground. But on the other hand all were not willing to accept single immersion, showing that it was not common ground. I was compelled to either admit that we sanction an unlawful method of baptizing when we accepted trine immersion, or give up single immersion. I saw if the latter method was to be retained, it would be impossible to unite in our method of baptizing, thus leaving matters in as bad a state as before. I then came to the same conclusion as did our Bro. Christian, that nothing but a divinely-

authorized institution could command such respect as has been conferred upon trine immersion by all denominations of ancient and modern times. Since fully making up my mind that trine immersion is the only ground of union in baptism, I see in it many beauties of which I never before thought. Allow me, before taking my seat, to enumerate a few of them, and show their harmony with trine immersion.

The essential elements of the Christian religion are presented to us as a series of trinities, a succession of groups, composed of three forming a unit of a higher order. We recognize trinities in almost everything we behold, both in nature and revelation. The *sun, moon and earth*, the *land, water and air*, are familiar to all eyes. The earth is composed of three kingdoms,—the *mineral, vegetable and animal*. There are *three* in heaven that bear record. These three are one composing a unit of a higher order; just so with baptism, there are three actions composing the one ordinance. With all this agrees even man, composed of *soul, body and spirit*. The Godhead is revealed to us under three names and persons,—the *Father, Son and Holy Spirit*. Christ lay *three* days in the grave. While suffering in the garden he bowed *three* times. Three fundamental facts are inseparable from Christ,—his *death, burial and resurrection*. All sinners must do three things in order to pardon,—*believe, repent and be baptized*. When baptized, we have the promise of three things: *Remission of sins*, the *gift of the Holy Spirit* and the *hope of eternal life*. *Faith, hope and charity* are another three, without which none can be saved. Thus I might continue to name the trinities of the Gospel for many minutes, but let this suffice for the present. I see where I made all my mistakes regarding Christian baptism; I was looking at the unit all the time, and not at the three that composed this unit.

METHODIST.—Since we have come to a perfect agreement regarding the action of Christian baptism, we can now

separate with the best of feeling, knowing that we have accomplished a great work.

CHRISTIAN.—And now, since the Lord has enabled us to find this ground of union in baptism, let us pray him that in all things we may be perfectly joined together in the same mind and in the same judgment.

Therefore, before we separate, let us sing together the beautiful lines:

Lo! what an entertaining sight
Are brethren that agree!
Brethren whose cheerful hearts unite
In bands of piety.

When streams of love, from Christ the spring,
Descend to ev'ry soul,
And heavenly peace with balmy wing
Shades and bedews the whole.

'Tis like the oil divinely sweet,
On Aaron's rev'rend head;
The trickling drops perfumed his feet
And o'er his garments spread.

'Tis pleasant as the morning dews
That fall on Zion's hill,
Where God his mildest glory shows,
And makes his grace distill.

Trine Argument for Trine Immersion.

I. THEOLOGIC.—Baptism of three dips recognizes the three persons of the Godhead, and symbolizes the new birth and holy life to these three persons. One dip into one person only is not sound theology, for the Godhead is not one person, but three in perfect concord, like the common chord in music. The tones of this chord, sounded separately, make three distinct sounds, but sound-ed simultaneously they form one sweet harmony.

III. GRAMMATIC.—The elliptic construction of the baptismal formula, Matt. 28: 19, "name" being understood before "of the Son," and "of the Holy Ghost," is grammatic; and teaches baptism in three names or persons, Father, Son, and Holy Ghost. This accords with the theologic argument. The non-elliptic construction of the formula, "name" not being understood before "of the Son," and "of the Holy Ghost," teaches baptism into some name of the Godhead, not given in the formula, and not into the names given in the formula. This construction encounters the following objections: (1) It denies the formula the name into which the baptism is to be administered. (2) It does not satisfy the frequentive *baptizo*. (3) It is not according to the usage in 1 Cor. 1: 13. (4) It contradicts Acts 2: 38. (5) It does not recognize the glorious humanity of the Savior. (6) It is not in accord with the theologic argument.

III. HISTORIC.—(1) Single immersion is not found in history until the fourth century. (2) Its introduction is stigmatized as an innovation. (3) It was not administered in the name of the Father, nor of the Holy Spirit. (4) Single immersionists admit that trine immersion was the prevailing baptism of the second and third centuries. (5) The testimonies of holy men of the second century: Justin Martyr testifies that baptism was administered into the name of the Father, the name of the Son, and the name of the Holy Spirit. Clement of Alexandria declares that the Christians were immersed thrice. Tertullian says: "He (Christ) commands them to baptize into the Father, and the Son, and the Holy Ghost. And, indeed, it is not once only, but three times that we are immersed into the three persons." The baptism of these intelligent and holy men,—Justin the apologist and noble martyr, Clement the learned principal, and Tertullian the learned translator of the Scriptures,—must have been the baptism of Polycarp, with whom they were contemporary sixty-six, sixteen and seven years respectively. But the holy and noble bishop and martyr, Polycarp, when nine years of age, received his baptism from John the apostle, with whom he was contemporary twenty-nine years, and with whom, and the rest of those who had seen the Lord, he had familiar intercourse. If, then, the baptism of Justin, Clement and Tertullian was the baptism of Polycarp, and the baptism of Polycarp the baptism of John, then the baptism of John must have been trine immersion. To deny this is to encounter these insurmountable difficulties: (a) Supposing John's baptism to be single immersion, pouring or sprinkling, could these saints and martyrs be guilty of the sin of changing it into trine immersion? (b) Why should they make a change from an easier to a more difficult mode? (c) Could they make such wholesale change,—all the churches planted by the apostle uniting in the sacrifice? (d) Could it be done without some evidence of it left on the page of history? (e) Is it not a moral impossibility? (6) The trine action of the Greek, Roman, and other churches. (7) The *Didache*.

A fifty-two page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.

Order No. 305.

Christian Baptism.

ONE faith embracing the Trinity, one in three, and three in one. 1 John 5: 7. One ordinance of baptism to initiate into one body. 1 Cor. 12: 13. Many authors date the text, A. D. 64. Trine immersion, as taught in Matt. 28: 19, was practiced exclusively for 250 years. Soon after that by ablution,—then only in case of sickness. About A. D. 375 Eunomius, who denied the divinity of Christ invented single immersion. Thus history proves that trine immersion was the apostolic practice; and its introduction cannot be found at a later date than that of the commission.

Infants are not proper subjects for baptism. Faith is an essential requisite. Matt. 28: 19; Mark 16: 16. Infants cannot believe, and therefore are not proper subjects; and there is no example of infant baptism in the Scriptures. It is recorded in the Scriptures that both men and women were baptized. Acts 8: 12. But there is no record that infants were. It is true that infants were circumcised, but circumcision was a seal of the covenant,—a guarantee to the right of inheritance to the land of Canaan for Abraham and his seed. Circumcision was limited to males whereas baptism is for both male and female. So it is plainly seen that circumcision under the law does not favor infant baptism.

As households were baptized some suppose infants were; but there are households without infants. Hence the baptism of households does not prove infant baptism.

As to the design of baptism, see the following references: Mark 1: 4; Acts 2: 38; Rom. 6: 3, 4; 1 Peter 3: 21.

Thus by faith, repentance, and baptism, one is brought into the divine family.

A sixteen-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.

Order No. 304

Our Standard of Religion: What is it?

OUR standard is, in a word, the New Testament, pure and simple, from beginning to end, and all of it. We ascend the stream until we reach the fountain head, and then we begin at the beginning. The beginning is not the Day of Pentecost, but "the beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Mark 1: 1, 2.

This is a clear, unequivocal statement. It means that the New Testament had a beginning, and that was the preaching of John the Baptist in the wilderness of Judea. It is also of supreme importance to know where the Old Testament ends. The same authority settles this question also, at once and forever. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16. Hence the Old Testament ends where the New Testament begins. The two stand out distinct, the one for the Old Dispensation, the other for the New. Beginning, then, where the New Testament begins, we move out in the living current, and discover that the whole stream, from the fountain to the end, is a pure Gospel stream. There is none of "the law and the prophets," as originally imposed, in it. The decrees of popes, church creeds, confessions and articles of faith do not float on its sacred bosom. It is for the Chris-

tian and for all Christians. John the Baptist was the first messenger of the Gospel. Jesus Christ received baptism at the hands of John, entered upon his ministry, became the head of the church, and the teacher and example of all who would be saved.

Since John the Baptist stands at the beginning of the list as a herald of the Gospel of Jesus Christ, and was duly authorized by heaven, it follows as a legitimate conclusion that those whom John taught and baptized should be classed as Christians. Since Christ was the head of the church, it is an incontrovertible fact that all who entered by Christ and his teaching into the church, were Christians. Then the teaching and example of Jesus Christ was the rule of life to all his disciples. The teaching and example of Christ are perfectly consistent. It was for church members, whether Jew or Gentile. The New Testament as a whole is the very embodiment of all rules in Christian life and conduct.

Then the proposition that the New Testament is a unit, complete in itself, containing the rules of life, simple and unmistakable, is the grandest announcement ever made to the inquirer for the way of truth. When a man can, with all confidence, take up the New Testament and read its sacred pages as the Gospel of the Son of God, pure and unmixed, he has the light of heaven beaming in his soul, and he holds in his hand the key that unlocks each door of duty as he reaches it. The man that so reads the Gospel will find Jesus Christ his own interpreter; he will find every precept explained by the example of the Master. The man that reads the Gospel with the light of heaven in his soul will look upon each precept of Jesus as a gem and upon every commandment of the Son of God as a pearl of great price. He will not make a distinction between little duties

and great duties. He will look through them all up to the higher life to which they lead.

We have reached an age in which every question must be settled by a standard. When we raise any question concerning the Christian religion, we must take it to the standard to test its fitness. The standard of Christianity is the New Testament. What is taught in the New Testament is evidently Christian. For a Christian people to practice what is not in the New Testament may, with propriety, be called in question. But when a Christian people teach and practice what is written in the New Testament, what Christ enjoined upon his disciples, who has a right to say that it was only a Jewish custom, and cast his sacred teachings back under the law as a relic of the past? Settle the question by the standard.

Our standard of religion fixes the name of the church and the followers of Christ. "One is your Master, even Christ; and all ye are brethren." "The firstborn among many brethren." "He was not ashamed to call them brethren."

Our standard of religion fixes the character of church membership. True religion has its origin in a knowledge of the Holy Scriptures. In the New Covenant God declared that he would write his law in the mind and in the heart of his people. If the Gospel, then, be written in our mind, we will know it; if it be written in our heart, we will live it. Our Lord declared, "My kingdom is not of this world." The people of God are born into this kingdom and follow a new and higher rule of life,—higher than that relating to the mere things of earth.

Taking the New Testament as our standard, we must hold to what Christ taught and practiced and the things he commanded his apostles to teach and practice. This

makes the meal Christ ate with his disciples the Lord's Supper and not the Jewish Passover. Matt. 26: 20, 21. The Lord's Supper is a sacred evening meal. As a Christian institution it was observed in the evening before our Lord was crucified. It was not the Jewish Passover on the one hand, or the bread and cup of Communion on the other. The bread and cup of Communion were taken "after supper." Luke 22: 20. The bread and cup are a memorial of the death and sufferings of Christ on the cross. The Lord's Supper is typical of the "Marriage Supper of the Lamb." Luke 22: 16; Rev. 19: 9. The name of this sacred meal has an interesting history. According to Matthew and Mark the term "passover" is used in connection with its preparation. Luke uses the word "passover" (22: 15), and then the word "supper" (verse 20) in his Gospel. John (chapter 13), in giving an account of our Lord's washing the feet of his disciples, uses the word "supper" in verse 2, and also in verse 4; and says it was "before the feast of the passover when supper was served." Verse 1. This same meal Paul calls the Lord's Supper, 1 Cor. 11: 20; and Jude calls it the "feast of charity," Jude 12.

In John 13 the Gospel standard gives an account of Christ rising from this same "supper," laying aside his garments, taking a towel, girding himself, pouring water into a basin, washing his disciples' feet, and wiping them with the towel wherewith he was girded. Then, after he had washed their feet, had taken his garments, and was seated again at the table, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye

should do as I have done to you." Here we see an observance as literal as anything in the Bible, acted out in every detail by the great Teacher and Founder of the Christian religion, and as literally and in detail enjoined upon his disciples to do to one another the same thing and in the same way as he had done to them. If this be a lesson of humility, it is also a lesson of obedience. If, deep down in this act there is a higher truth, a spiritual benefit, lifting the soul heavenward, how shall we reach that truth and obtain the blessing except we obey the precept of the Master? It is through the symbol that we reach the spiritual. If that higher attainment be happiness, if it be to have a part with Christ, if it be to show humility and common brotherhood, then do we see in this example of the Savior not an empty form, but the embodiment of a great truth leading up to a higher life.

Then, in administering the ordinance of baptism, the Gospel standard directs us to go "to the water," where there is "much water," to go "down into the water," and to baptize (bury) the penitent sinner in the likeness of Christ's death, face forward, by a threefold action, into the name of the Father, and of the Son, and of the Holy Spirit, invoking God's blessing and the gift of the Holy Spirit, to raise him in the likeness of Christ's resurrection, to come up out of the water to walk in newness of life. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Finally, this "newness of life," into which the new-born child of God enters, is a life of holiness in obedience to all the commands and precepts of the Gospel. It means the restoration of primitive life and service in the church. It gives to the world the blessings of peace and good will. Let it be recorded that the church of the Brethren is the

messenger of peace, and that she serves and honors Christ as the Prince of Peace, that she holds up the Gospel before the world as the standard of peace. We have in the New Testament a history of peace principles as opposed to war, —a history of suffering for Christ's sake. Let it then be stated as a monument to peace principles, as a monument to the church in ages past and in her life and mission now, as the glory of all lovers of the Prince of Peace, that the church has never stained her garments with human blood. We love our fellow men in proportion as we love God. Our love to God is measured by our love for his law. Our love for the law of God is measured by our obedience to it. The law of God to the Christian is the Gospel, the standard of peace. "Glory to God in the highest, on earth peace good will to men."

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The Bible Service of Feet-Washing.

THE first mention of feet-washing, found in the Bible, is in Gen. 18: 4, and is the word of Abraham to the three messengers, who came to his tent on their memorable visit. The service proposed was offered as an act of hospitality to Abraham's worthy guests, and as such was evidently accepted by them, each one serving himself. This was feet-washing in its primitive form, for the cleansing of the feet and for the comfort of guests. But there is little comparison between this and the lesson given by Jesus Christ upon this subject, and recorded in John 13: 4-17.

The next instance is found in Gen. 19: 2, where the two angels came to Sodom, and, coming in with Lot, he proposed the service of feet-washing to them. No doubt it was accepted, and for the same purpose as before; but it was not like the service performed and taught by Christ.

Next we find Abraham's servant, and the men who were with him, engaged in feet-washing when they reached the home of Abraham's kindred (Gen. 24: 32), but still it was not done like the service given by our Lord.

Again we read that when Jacob's sons came to Joseph's house in Egypt, water was given them, and they washed

their feet (Gen. 43: 24), but not as shown in our Master's lesson. A similar case also is named in Judges 19: 21.

The next is by commandment of the Lord to Moses, and taught as a religious service of so much importance to Aaron and his sons that death was the penalty, in case it was not done: "And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, . . . and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not." Ex. 30: 17-20.

In Ex. 40: 31, 32 we read that the service was performed by Moses and Aaron and his sons, and we see something like it in the lesson by our Savior. The commandment was given for Aaron, his sons and their successors, yet Moses took part and led the way, as a faithful leader of Israel and servant of God. So with Jesus. His lesson was for his followers, yet he, as a "faithful high-priest" "to him that appointed him," took the form of a servant and led the way for all saints in washing the feet of each other. John 13.

In Abigail's reply to the servants of David (1 Sam. 25: 41), where a new form in feet-washing is suggested, and proposed to be done by her own hands for the king's servants, we see an offer to serve others in that way, but there is no assurance that it was done; for the soldiers held Abigail as the Queen apparent to the king's throne, and not the servant of his servants. But had it been done, it was not intended to be kept up, or that any should follow Abigail's example; but Jesus, in his lesson on feet-washing, calls it an "example," and to follow him is to take his example.

We cannot follow him without this step also, for this is one of the humblest given by him.

The first record we have of one actually washing the feet of another, is the washing given our Savior, by the woman who bathed his feet with tears, wiped them with the hairs of her head, and, kissing them, anointed them with ointment. (Luke 7: 36, 50.) And this is the only act of the kind with which the world is acquainted, and to no other person could the service so appropriately have been given as to the Savior of sinners.

But the greatest example of humility that the world has ever seen, is given by Jesus Christ, in John 13: 4, 17. Instead of taking the position of Master, he assumed the form of a servant (Luke 22: 27; Philpp. 2: 7, 8), and as such he arose from the table, laid aside his garments, took a towel and girded himself. "After that he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Here was service never shown before,—that heaven should serve the earth,—the Lord, the servant.

We know nothing as to how the service was regarded by the disciples, save what is said of Peter and his experience. But a refusal did not exempt him from duty, nor was his request for further washing granted. This service was for all of them, and what Jesus proposed was enough. "Judgment also will I lay to the line, and righteousness to the plummet." Isa. 28: 17.

Peter's query to the One serving them shows that he was not at all acquainted with the lessons shown him, viz., that Christians, to love one another, must serve each other as Jesus was then loving and serving them. His love could not be doubted, even if he had not died for them, for his

whole life shows love and service to a degree never shown before.

That this was a new service to the disciples, we have his own statement, verse 7, and that Peter did not see its importance, at first, is clear, but that he should have asked more washing of his Master, is surprising. And he who refuses to wash the feet of a fellow-believer, should be made to blush by the noble example given him by our Lord and Master in his service to his disciples, given to all men. It was all new service to Peter, and, as he thought, needless, until he had learned that his part with Christ was at stake, and he had heard a decision on its virtue. Then Peter became the servant of the Servant, the yoke being easy and the burden light. It would have been more than grief, had Peter lost his part in glory at this important step the Master took; will it not be horrible to learn, in the day of judgment, that our lack of approval in heaven was due to the non-observance of one commandment? Who among the lost will not then weep to learn that the words of Jesus are both spirit and life to all who received them? John 6: 63.

Is it not remarkable that Peter, yea, all of the disciples, after being in the ministry for three years, should not know what the lesson was for? What preachers they would have been for extending a kingdom! What kind of ministers they would have been not to know this, if no more was meant in the Master's lesson than some commentators and teachers would now try to have us believe! And what a service at a table and on such an occasion, if no more than dust was to be washed away!!

"Know ye what I have done to you?" What a question for twelve ministers! Why say anything about it, if not important? And if it were common, why ask these ministers

if they knew what had been done for them? Why speak of his example, if not to be followed? And why teach it now that one should wash another's feet as he had done, if unimportant? No, my dear reader, religion in a new form was presented that evening, and it was new to all but the one who gave it. It is new to many yet. He was exemplifying his religion, and its spirit, in love for others, so much so as to serve them and even to die for them. This he wants a world to see now. He abode in a Father's love by keeping his commandments, and if we keep his commandments, we shall abide in his love. John 15: 10.

And if foot-washing be so small as some would have it be, why did the Master, for the time, defer so important a supper until this service was done? And why still delay it, till a full explanation of the commandment and instruction be given, before partaking of their first supper, which he had longed to eat with them? And when he had allowed them to eat with hands unwashed, why now delay his supper until their feet were washed, if there was no importance in it?

When asked if we think it essential to salvation, we reply, Certainly it is, to all who can observe it; for we have proof of that. Peter's part with Christ was made dependent upon it. Nothing was said of faith or baptism, or of any principle of salvation, but that of foot-washing, and it was all that was then prescribed for him. Had he refused, it would have been enough to cause his rejection. His acceptance was enough to give him a part, hence one of the most important "steps" of his life.

The services of that night throughout afforded a good opportunity for the trying of faith, and of experimental religion. All received a lesson; and so with the Lord's followers down to the present day. It gives us all a full op-

portunity to follow our Lord in the form of a servant, and at the same time serving one another. And how can an example benefit us unless we follow it? How can John 13: 17 benefit us, and we obtain the promise there given, unless we take the word and perform the service?

In Philpp. 2: 7, 8 reference is made to the meekness of our Lord, both in his life and in his death, and the glory then given him: but it was small then on the earth to what it now is,—a name now above every name. No name on the earth is like it. His path gave him the form of a servant, but a great name. Paul gives this as the path to glory, honor, peace and eternal life, Rom. 2: 7, 10, and prayed that he might glory in nothing else but the cross of Christ, which was all the while taking him out of the world, and at the same time taking the world out of him. Gal. 6: 14. Putting heaven into him and him into heaven,—this was the new and living way, led by our Lord and Savior from earth to heaven. Heb. 10: 20.

In 1 Tim. 5: 9, 10 we find the last mention of feet-washing in the Bible and at least thirty years after the Savior had left the world. Paul says, of the widow who is to be cared for by the church, "Let not a widow be taken into the number under sixty years of age, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have *washed the saints' feet*, if she have relieved the afflicted, if she have diligently followed every good work."

Now the points found here are peculiar. They relate entirely to parties who are unknown to the church, and it to them, when Christ gave his lesson upon the subject. Paul was then a Jew, Timothy was unborn, or but a child, and these widows had no connection whatever with our Lord's

lesson in John 13, yet were concerned in the washing of feet with saints, not at Jerusalem, but at Ephesus, and at least thirty years after Christ. Paul taught it, Timothy was to see that it was observed, the widow was to do it, and the saints at Ephesus were to receive it. Here are four parties, all connected with the washing of saints' feet, while but one was enough at Sodom, in its last night. And is it not remarkable that a woman,—a Christian,—who had brought up children, lodged strangers, and relieved the afflicted, should need be taught at sixty years of age, the importance of washing feet, if the commandment means no more than some of our learned divines would try to have us believe,—namely, the cleansing of the feet? A child of five years knows that much, and why give the duty to one at three-score and with experience like the one described? Why ask the washing for saints' feet? Why not ask it for the afflicted, for strangers, and especially for children, if dust was all that need be removed? Why serve saints, when angels had served themselves while at Abraham's tent?

Had the feet of strangers, the afflicted or children been named, and not the saints' feet alone, then could we all agree that Paul meant cleanliness only, but he passes their washing all by, and comes down for service to saints, and not for *their benefit* so much as for the one who did it. Here the service was held as an index to character,—a degree of meekness for sisters, which showed the possessor worthy of all the aid and attention that she needed. "Blessed are the meek, for they shall inherit the earth." Matt. 5: 5. We have our Lord and Paul on our side of the question, for they both taught feet-washing; hence we teach it and practice it; and our experience verifies every promise made con-

cerning it. John 13: 17. Jesus taught it to the apostles at Jerusalem A. D. 33; Paul referred to it in writing to Timothy at Ephesus, A. D. 65; and our hope is, that it may continue without fail, so that, when our Lord comes, he may "find the faith on the earth." See Wilson on Luke 18: 8.

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THE LORD'S SUPPER.

VERY early in the history of the church began what is known as the Paschal Controversy. It grew out of a difference of opinion as to the proper mode for the observance of the sacred meal. The controversy grew exceedingly bitter, and finally led to the disruption of the church, and to the establishment of the Greek and Latin churches.

But all through this controversy, the validity of a full meal, taken in connection with the Communion, was never questioned. Both divisions of the church adhered to the example of Christ, and the practice of the apostolic church, until it was set aside by a decree of the Roman Church. The more conservative Greek Church adhered to the apostolic practice, and the ancient apostolic love-feast is practiced by some of the eastern churches to-day.

The meal was observed by the apostolic church much the same as our people observe it to-day. All the brethren, able to do so, brought together a portion for the meal. In the evening they ate together, each one helping himself from a common table. After eating an economical meal, the bread and cup, the emblems of the body and blood of Christ, were administered, and either before or after the Communion, they saluted each other with the holy kiss of peace. The Supper was designated as a feast of charity, or love-feast, and was continued for several centuries, until it was swept aside by the corruption that flooded the church as a

result of the increase of wealth, pride, and power, which also set aside many of the simple teachings and examples of the Savior of the world.

The New Testament clearly sets forth that Christ, the evening before his apprehension, mock trial, and death, did eat a meal with his disciples. The four evangelists give an account of this meal, John and Luke calling it a Supper. It was the principal meal of the day, and, as above indicated, was eaten in the evening. Just at the close of the meal Jesus instituted the Communion, or, as it is sometimes called, the Eucharist. A difference of opinion obtains as to the exact time when the Supper was eaten, but this in no way changes the facts given above. The fact that there are persons who refuse to follow the example of Christ, and the practice of the apostolic church, and who, by way of derision, charge us with observing the Jewish passover when, in accordance with divine example and inspired practice, we hold our love-feasts, does not change God's plan, and, hence, should give us no concern.

If Christ ate a meal with his disciples the evening before his crucifixion,—and everybody admits that he did,—and if his disciples established the practice of eating a supper in connection with the Eucharist in the churches which they organized, and if the apostolic practice of eating a Supper on Communion occasions was kept up during the first, second, and even the third century, then we ask, Who has a right to set aside this part of God's plan? By whose authority was the primitive practice prohibited and set aside? History says it was finally prohibited by Augustine and Ambrose, prelates of the Roman Church.

The first proposition in the last paragraph is, as was said, admitted by every one acquainted with the New Testament; the second can be clearly shown by the epistolary writings of

the inspired apostles, and the third is universally admitted by church historians. We will examine first the proof given by inspired writers, and then give the historical argument.

Paul refers very clearly to the practice of the early church. 1 Cor. 11: 20-22. Here he calls the meal the Lord's Supper. *Note that the Communion is never called the Lord's Supper in the New Testament*, neither is the Lord's Supper called the Communion. The Greek words from which these terms are translated are different. Some have interpreted Paul's language here as prohibiting the Supper, but such interpretation does violence to the text. Our best commentators say that it was the abuse of the meal, and not its use, that Paul condemned. Henry, in his exposition on this text, says, "Heathens used to drink plentifully at their feasts upon sacrifices. Many of the wealthier Corinthians seem to have taken the same liberty . . . at their love-feasts. They would not stay for one another; the rich despised the poor, and ate and drank up the provisions themselves brought." It was this abuse that Paul condemned. Benson says, "Christ having instituted his Supper, after he had eaten the passover, the disciples very early made it a rule to feast together before they partook of the Communion. These feasts were called *agapæ*, or 'love-feasts.'" With the views expressed here agree Lange, Schaff, Stanley, and others.

Peter and Jude both refer in unmistakable language to the fact that the disciples held love-feasts in the early church. Speaking of wicked persons, who found their way into the church, they use the following language: "Spots they are and blemishes, sporting themselves with their own deceiving while they feast with you." 2 Pet. 2: 13. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." Jude 1: 12. Clarke, in his commentary on Jude, says: "The feasts of charity, or *love-feasts*,

of which the apostle speaks, were in use in the primitive church till the middle of the fourth century, when, by the council of Laodicea, they were prohibited to be held in the churches, and having been abused, fell into disuse." Benson, on Peter's language, says: "These previous Suppers, it appears from Jude, verse 12, were called *agapæ*, *love-feasts*: because the rich, by feasting their poor brethren, express their love to them." These references are sufficient, and show conclusively that the apostles established the practice of eating a meal, which they called the Lord's Supper, or feast of love, in connection with the Communion.

The universal agreement of church historians in regard to the practice of the apostolic church, constitutes a strong argument in favor of the practice of the Brethren in keeping the Lord's Supper. Dr. Schaff, one of America's most profound scholars, in his Church History, Vol. 1, page 473, A. D. 1-100, says: "In the apostolic period the Eucharist was celebrated daily in connection with a simple meal of brotherly love (*agape*), in which the Christians, in communion with their common Redeemer, forgot all distinctions of rank, wealth and culture, and felt themselves to be members of one family of God."

Again, in Vol. II, page 239, A. D. 100-311: "At first the communion was joined with a LOVE-FEAST, and was then celebrated in the evening, in memory of the last Supper of Jesus with his disciples."

Speaking of the observances of the church from A. D. 311 to 590, Vol. III, page 402, the same author says: "Next followed Maundy Thursday in commemoration of the institution of the Holy Supper, which, on this day, was observed in the *evening*, and was usually connected with a love-feast, and also with feet-washing. Waddington, in his History of the Church, page 27, says: "The celebration of the sacrament of

the Eucharist was originally accompanied by meetings which partook somewhat of a hospitable, or at least of a charitable character, and were called *agapæ*, or feasts of love. Every Christian, according to his circumstances, brought to the assembly portions of bread, wine, and other things as gifts, as it were, or oblations to the Lord."

Jenkyn, in his exposition of Jude, verse 12, says: "The institution of these love-feasts was founded on the custom of the church, which, immediately before the celebration of the Lord's Supper, used to have a feast, to testify, continue, and increase brotherly love among themselves; as also to the poor, who hereby were relieved."

From Mosheim, in his Commentaries, Vol. 1, page 197, we quote as follows: "The expression, 'to break bread,' when it occurs in the Acts of the Apostles, is, for the most part, to be understood as signifying the celebration of the Lord's Supper, in which bread was broken and distributed. We are not, however, to consider it as exclusively referring to this ordinance of our Savior, but as also implying that feast of love, of which it was the customary practice of the Christians, *even from the very first, always at the same time to partake.*"

Brown's "Bible Dictionary," under *Agape*, says: "This is a Greek word, and signifies properly 'friendship.' The feasts of charity, which were in use in the primitive church, were called by this name. They were celebrated in memory of the last Supper which Jesus Christ made with his apostles, when he instituted the Eucharist. These festivals were kept in the church toward the evening, after the common prayers were over, and the word of salvation had been heard. When this was done, the faithful ate together, with great simplicity and union, what every man had brought them; so that the rich and the poor were in no wise distinguished. After an

economical and moderate Supper they partook of the Lord's body and blood, and gave each other the kiss of peace.

Coleman, in his "Ancient Christianity Exemplified," uses these words, "After the example of the Jewish passover, and of the original institution, the Lord's Supper was at first united with a *social meal*. Both constituted a whole, representing a communion of the faithful with their Lord, and their brotherly communion with one another."

Cave's "Primitive Christianity," has these words on the Lord's Supper: "Out of the oblations brought together they took provisions 'to furnish the common feast, *which in these days they constantly had at the celebration of the sacraments*, where the rich and the poor feasted together at the same table.' These were called *agapæ*, or 'love-feasts' (mentioned by Jude, and plainly enough intimated by Paul), because hereat they testified and confirmed their mutual love and kindness,—a thing never more proper than at the celebration of the Lord's Supper."

Dean Stanley, in "Christian Institutions," page 39, speaking of the Eucharist and the repast during the first two centuries, says: "The two remained for a time together, but distinct, the meal immediately preceding or succeeding the sacrament. Then the ministers alone, instead of the congregation, took charge of distributing the elements. Then, by the second century, the daily ministration ceased, and was confined to Sundays and festivals. Then the meal came to be known by the distinct name of *agape*. Even the apostolic description of the Lord's Supper was regarded as belonging to a meal, altogether distinct from the sacrament. Finally the meal itself fell under suspicion. Augustine and Ambrose condemned the thing itself, as the apostle had condemned its excesses, and in the fifth century that which had been the original form of the Eucharist was for-

bidden as profane by the councils of Carthage and Laodicea. It was parallel with the gradual extinction of the bath in baptism."

Neander, who is called the father of church history, says, in his *History of the Christian Religion*, Vol. I, page 325: "We now speak first of those feasts of brotherly love, as they were afterwards; when separated from the Supper of the Lord they went under the name of *agapæ*. At these, all distinctions of earthly condition and rank were to disappear in Christ. All were to be one in the Lord,—rich and poor, high and low, masters and servants, were to eat at a common table."

Lange, in his valuable *Commentary on 1 Cor. 11: 20*, page 234, says: "By this the apostle designates neither the *agapæ* (Jude 12), the so-called church feasts [as Romanists interpret who would thus elude the argument furnished against their sacrificial theory of the Eucharist]; nor yet the Holy Supper (verse 23), *by itself*; but the combination of the two as it was found in Christian churches, according to the apostolic custom, and in accordance with the first institution of the Supper, which, as we know, followed upon a regular meal. The supper spoken of in the text was a festival, to which each one contributed a portion. . . . But in Corinth such a meal as this, where all appeared as one family, living on common property, could not take place; since, by reason of the cooling of their love, each one kept and enjoyed for himself the portion which he had brought."

Other historical evidences might be adduced, but these are enough to show that the practice of the early church was to hold love-feasts in connection with their Communion. With the foregoing facts before us, with the example of our Blessed Master, with the practice of the inspired apostle, and with the usage of the early Christian church, all on one side

of our practice, we do not feel much concerned about the criticisms that may be offered against it.

We close by quoting the eloquent language of our dear Bro. James Quinter, when speaking on the subject of the Lord's Supper. He says, "In celebrating the Lord's Supper, in the light in which we view it, while the sacred emblems, the bread and wine, representing the body and blood of the Savior, remind us of his death for us, and point us to his second coming, this feast of love may be regarded as a representation of the great Marriage Supper of the Lamb, which is to take place when the Savior comes, and his people shall gather themselves together from the East, and from the West, and from the North, and from the South, and sit down in the kingdom of God. O my friends, do not believe that anything commanded by the Lord is a mere formality. If it be sustained that a thing is of the Lord, it cannot but be admitted that it must have good effects, if properly observed. And in this ordinance, this feast of charity, we find there is a power, there is a benefit, there is a utility; and for these reasons,—because we believe it to be commanded by the Lord, and because we have practically seen and felt its beneficial effects,—we contend for its observance in accordance with the custom of the apostolic church. I believe that in all things the more closely we adhere to the practices of the apostolic church the better. And if that is to be our model, then we must have a feast of charity; we must have something else that we can eat together besides the sacred emblems of the Communion."

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COMMUNION.

THE Communion service, because of its sacred importance, John 6: 53, 54, should be engaged in understandingly and prayerfully. The time and manner of its institution by our Blessed Lord, the purpose attached to it, Luke 22: 19, the solemn language of Paul, 1 Cor. 11: 25-29, the warnings and barriers thrown around the Lord's table throughout the New Testament record,—all combine to show that it is a service, requiring special condition of heart and life, and specific relation to Christ and his church. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Some standard of fitness must be adopted and respected by the Lord's people. That all persons, irrespective of mental, moral and spiritual conditions, are entitled to the high and holy service of the Communion, none dare assert.

The *necessary qualifications* are embraced in the law of membership into the church and state of union, peace and love among her members. 1 Cor. 1: 10; Matt. 5: 23; 1 John 3: 14, 15, 16.

In the act of complying with the law of church membership the individual is admitted into the church,—the "one body by the one spirit," which implies, (1) unity of faith; (2) unity of doctrine; (3) unity of spirit, all of which go to make Communion possible. The Communion service

is among the privileges of church life. It lies back of membership and is dependent upon it, and, therefore, any one, desiring the Communion, must expect to reach it in the *regular way*. Membership first; then the Communion.

The law of membership is a wall of protection to church privileges and fellowship. In this respect the church is like all other institutions. If we get the privileges and benefits of any institution, we first become identified with it. This is fundamental in all good government. To reverse this order would not only imperil government, but would, in fact, destroy the best government on earth. Why should this not be true in the church as well? The command to commune was given to Christians,—those who had secured membership in the church, not to those who had no membership,—as a commemorative service, not as a means of grace to sinners. Luke 22: 19, 20; 1 Cor. 11: 24, 25. After this manner the apostles labored. The Pentecostians were first taught, then baptized according to Christ's command, after which they engaged in the breaking of bread.

The law of church membership embraces teaching, faith, repentance, baptism, pardon of sin, and gift of the Holy Spirit. See Matt. 28: 19; Mark 16: 16; Luke 24: 47; Acts 2: 37, 38; 16: 30–33; 1 Cor. 12: 13; Heb. 11: 6. From these texts we deduce the following conclusions:

1. That teaching is a condition to faith.
2. That faith is a condition to repentance.
3. That repentance is a condition to baptism.
4. That baptism is a condition to pardon of sin.
5. That the pardon of sin is a condition to the gift of the Holy Spirit,—all of which are required by the law of church membership.

It is clear from the foregoing analysis that a person entitled to the privileges of the Communion, is one who has obtained membership in the church, having exercised true evangelical faith and repentance, and has been baptized by the "one baptism" into each name of the Holy Trinity (Matt. 28: 19), for the remission of sins (Acts 2: 38), and continues steadfast in the doctrine of the church and in peace with her members. Such individual membership makes the "one body" of the "one faith," "joined together in the same mind and in the same judgment," "speaking the same thing," having no divisions. (1 Cor. 1: 10.)

Peace and love among the members, one with another, are absolutely essential in order to Communion. 1 Thess. 5: 13; Matt. 5: 24; 1 Cor. 5: 7, 8; 1 Pet. 1: 22; 1 John 4: 20. Brethren, united in faith and practice but not at peace and in love, one with another, dare not approach the Lord's table. Absence of peace and love makes absence of Communion. The highest service among men on earth requires the highest condition of heart. If peace and love be destroyed, reconciliation first, then the Communion, — union service. Matt. 5: 24. If this be true of those of the same faith and practice, what may be said of those differing in faith and practice?

Now, for the sake of being better understood, we remark that the qualifications, preparatory to Communion are of two classes, individual and congregational. The individual is the act of the individual obtaining admission into the church through the law of church membership, and the congregational is the necessary state of love, peace and union throughout the membership of the church.

The sanctity of the Lord's table should be carefully guarded and preserved; for "we have an altar whereof they

have no right to eat who serve the tabernacle." Heb. 13:10. This throws positive restriction around the church altar or Lord's table. This closes the door against all who serve the flesh. God's ancient sanctuary and holy place were most rigidly guarded lest they be defiled; and if that which was but the shadow was so diligently kept from defilement, with what sacred care should we reverence and protect the church altar, consecrated by the blood of Jesus?

To show that this view of the teaching of the Scriptures is not ours only, we quote briefly from a view of the early Church Fathers and modern writers.

Justin Martyr, who wrote about fifty years after the death of St. John, says, "This food is called by us Eucharist, of which it is not lawful for any to partake but such as believe the things that are taught by us to be true, and have been baptized."

Jerome, who wrote about A. D. 400, says, "Catechumens cannot communicate at the Lord's table, being unbaptized." Austin, A. D. 500, Bede, A. D. 700, Theophylact, A. D. 1100, all say that no unbaptized person was admitted to the Communion.

Dr. Wall says, "Among all the absurdities that were ever held none ever maintained that any person should partake of the Communion before he was baptized." Dr. Adam Clarke says, "No person was permitted to come to the Eucharist till he had been baptized."

This was conceded and taught by both Baptists and Pedobaptists, at least until within the last century, and let it be borne in mind that a person not baptized, according to the Scriptures, is unbaptized.

CAN THE MEMBERS OF THE DIFFERENT DENOMINATIONS
COMMUNE TOGETHER AT THE LORD'S TABLE?

THEY CANNOT, BECAUSE,

1. They are not of the "same mind." "Schism in the body" makes Communion impossible. Communion, among those of the different denominations, is to have "schism in the body," therefore it is not Communion.

2. Communion is *agreement*. 2 Cor. 6: 14-16. Communion among those of the different churches is to feign agreement in disagreement.

3. The Scriptures say, "One Lord, one faith, one baptism," "the faith once delivered to the saints," and the one original baptism before Communion, after the original model. Communion, among those of the different churches, implies many faiths, many baptisms.

4. In the institution of the Communion by our Savior and in the practice of the primitive church, it was associated with feet-washing and the Lord's Supper. All church members do not believe in this order. Communion among those of the different churches would force one of two things,—either the divine order and union of services would have to be put asunder, or some would have to practice what they do not believe. "Whatsoever is not of faith, is sin." Rom. 14: 23.

5. At the original Communion, which is the pattern for all time, none were seated at the Lord's table but Christ and his disciples. Matt. 26: 20. Open Communion among those of the different churches is a violation of the authority and example of the original Communion.

WHAT OPEN COMMUNION DOES.

1. It disarms the church of all right of judgment as to the fitness of her communicants. This places the individual over the church. The Gospel places the church over the individual.

2. It robs the church of the right and power of self-protection against the evils from without, which she aims to guard against from within.

3. It establishes no standard of qualification, or fitness, preparatory to the Communion, more than a conscientious profession and membership in a society bearing a religious name.

4. It sanctions any form of baptism as Scriptural, as baptism relates to membership, and membership to the Communion, whether it be the form they practice, or the form they oppose.

5. It sanctions the form of doctrine of the different churches as valid, however widely it may differ in sentiment and practice.

6. It feigns a union in heart and life of those who live irreconcilably opposed to each other in the practice of their religion.

7. It virtually robs a church of her discipline, or cripples her fatally in its application. To illustrate: A member commits an offense, so grave as to be disowned, but, without making reconciliation, he unites with another church, and, when the door is opened, and all members of good standing in other churches are invited, the same unreconciled party comes forward, without restraint, to the church from which he was disowned, and deliberately does that which was refused him before his expulsion. He does it, not because he

is in fellowship with them, but because he is in *good standing* where he holds his membership. Such practice renders all discipline powerless, and takes all judgment, as to fitness, out of the hands of the church, and places it into the hands of the individual, irrespective of the relation he sustains to the church, holding the service. You say, by expulsion, he is not fit to be a member of your church, but, according to the rule of "open Communion," he is fit to commune with you. Why exercise judgment *absolutely*, as to whether he is entitled to membership, that upon which the Communion depends, and *not* as to the Communion also?

8. The Gospel forbids carnal warfare,—brother going to law with brother, secret and oath-bound organizations, the manufacture, sale and use of intoxicating beverages (2 Cor. 6: 17), but under the rule of "open Communion," the holding of these sacred Gospel principles is inoperative and worthless. Those who hold them, and those who hold them not, are admitted on equality at the Communion table.

Finally, why should those, who differ so widely in faith and practice, attempt to commune together around that altar, the approach to which stands as a test of Christian union? Why differ in so many other points of doctrine, and feign a union here? Is not union in faith, in heart, in life, essential to Scriptural Communion?

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Close Communion.

"LET a man examine himself and so let him eat of that bread and drink of that cup." 1 Cor. 11: 28. "Examine yourselves," etc. 2 Cor. 13: 5.

Communion is defined by Webster, "A body of Christians having one common faith and discipline," or it is a *common union*. It is a fearful thing to eat and drink condemnation! Hence the propriety and necessity of examination. To sit together at the Lord's table indicates communion, but if there is no union there can be no communion. The occasion is then one of hypocrisy and condemnation.

The Christian must examine himself to see if he has the faith of Christ. A number of persons, having one faith may commune together and not commune with Christ. To commune with Christ one must have the faith of Christ. Peter placed himself at variance with Christ on the occasion of foot-washing. The difference at once prevented his communing with Christ. The same must be true now.

Communion implies peace. Peace with God and Christ is obtained by a living faith in the precepts of the Gospel. It also implies peace with each other.

Communion implies love. Love in action—love in the heart. Without love there can be no love feast. The Jews carefully cleansed their houses of all leaven before their feasts. In like manner Christians must cleanse their hearts before they commune. "Let us keep the feast not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." This text refers primarily to the Gospel feast of which Christ is our passover. It therefore embraces the Christian communion. The following occurred at a communion service: Upon a general invitation a number washed feet. Upon a second invitation about twice that number went forward and received the emblems of communion. The facts are

1. There was no union there; hence there could be no communion.
2. The good Spirit leads, but does not lead in opposite directions.
3. They did not follow the example nor teaching of Christ. Hence no true communion with Christ.

A four-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.

Order No. 308.

Close Communion Examined.

“Prove all things; hold fast to that which is good.”—1 Thess. 5: 21.

“Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.”—1 Cor. 11: 28, 29.

COMMUNION is defined by Webster, “A body of Christians having one common faith and discipline.” A common, admitted meaning of communion is a *common union*.

That there is danger of committing the terrible sin of eating and drinking damnation to ourselves, is plainly set forth in the text. The occasion, therefore, ought to be one of care; hence the propriety of examination, and that *self-examination*, to see if we can *have* a communion.

To sit together at the Lord's table indicates a communion. But if there is no union, there can be no communion; and as such the occasion presents a false picture. It is hypocrisy, and *I greatly fear*, as a result, the sin of eating and drinking condemnation to ourselves will follow.

I. “EXAMINE YOURSELVES WHETHER YE BE IN THE FAITH.”—2 Cor. 13: 5. Unless there is a union in faith, there can be no communion. It is impossible to commune with each other and not commune with Christ. To commune with Christ while communing with each other, we must have the faith of Christ,—“the faith once delivered unto the saints.” To be in union with Christ is to be in union with his Word. Peter placed himself at variance with Christ on the occasion of feet-washing. To this Christ promptly replied, “If I wash thee not, thou hast no part

with me." This defect in Peter's faith quickly unfitted him to commune with Christ.

2. OUR PEACE IS A NECESSARY PREREQUISITE TO COMMUNION.—Relative to the world it is simply enjoined, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12: 18. But of the church, as members of the body of Christ, it is imperatively enjoined, "Be at peace among yourselves." 1 Thess. 5: 13. Christ says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24. Our peace with God, with Christ, is obtained by a living faith in the precepts of the Gospel, led by a meek and humble spirit.

3. THE COMMUNION SERVICE BEING A LOVE-FEAST, WE EXAMINE TO SEE IF WE HAVE LOVE.—And this love must be found in the heart. The apostle bids, "Keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5: 8. The Jews, anciently, before their feasts, carefully cleansed their dwellings of all leaven. Before Christians can acceptably associate in their love-feasts, the heart must be cleansed of all wickedness. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings," etc. 1 Peter 2: 1.

By this time, the error of what is called open communion ought to be apparent to the thinking, unprejudiced reader. The writer was present, some time ago, at a communion service. The first exercise was feet-washing, to which a general invitation was given. A number participated. After that the bread and wine were administered. The invitation was renewed, and about twice the former number went forward. I inquire of the reader, Was that a union? Could there be a communion? If so, then Christ is divided. His spirit is to lead us. Did his Spirit lead

half that number to follow his example in feet-washing; and the other half to reject the ordinance? People are commonly taught that communion consists in eating the bread and drinking the cup of communion together. But the sacred service has a much deeper signification. There is a mind, a spirit, a faith, that must be in the work; and these must all be of Christ. Two churches or bodies of different faiths may eat bread and drink wine together, but they cannot commune together, because there is no union. *I repeat, to have a communion there MUST be a union.*

The minister that teaches and practices what is called open communion, misleads his congregation as to what constitutes communion; and he throws himself under the liability of leading innocent souls to eat and drink damnation to themselves; if so, the minister himself becomes accessory to the woeful sin.

We are criticised for close communion. It is said to be selfish and uncharitable. The careful, observing reader knows that things are not always what they seem. There is not the hindrance in "close communion" usually represented. None are excluded. It is only conditional. The conditions are faith in Christ, and peace and love with each other. To have a love-feast, certain conditions must be met; so likewise to have a communion. The conditions of a communion must be complied with. Let us see: "Without faith it is impossible to please God." Heb. 11: 6. "Hence, whatsoever is not of faith is sin." Rom. 14: 23. In open communion, in many instances, persons are invited to do that in which they have no faith; which is inviting those persons to sin.

For instance, the writer has been present on occasions when he was invited to commune by taking the bread and cup in midday, calling them the Lord's Supper, though there is nothing in the Gospel to support the practice. The writer, therefore, lacked faith in the exercise, and hence, in

being invited to do that wherein he had no faith, he was *certainly* invited to sin.

From the above stand-point open communion does not present charity in a very flattering degree. In what is called close communion, we show the teaching of the Gospel in the communion service. On that eventful night Christ first washed his disciples' feet, then ate the Lord's Supper, and administered the communion. Matt. 26: 17-30; Luke 22: 14-20; John 13: 4-30. When the believer gives evidence of a living faith, having effected a union, it is possible to have a communion. With grace may we then invite such to the Lord's table.

The invitation usually extended at open communion services leads its subjects into the inconsistency of receiving persons by the hand in communion, whose hand they would promptly refuse in membership. For instance, a certain church was about to dismiss a local minister because of his membership with a secret order. To evade this, he steps over and quietly gives his hand in membership in another church. He returns next Lord's Day and communes with his former brethren. By the aid of a peculiar something, they call charity, they were enabled to shake hands right over that gulf of inconsistency. It does occur to me that, in order to be consistent, they should hold in fellowship those with whom they are willing to commune.

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FEET WASHING.

"Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13:13, 14, 15. There are three things connected with this language that will not likely be questioned:

1. Christ washed his disciples' feet.
2. He commanded them to wash one another's feet.
3. The apostles occupied ground that was infallibly safe, whenever they did what Christ commanded them to do.

It seems wholly unnecessary to attempt to settle the question, whether it is right to wash one another's feet. Nobody doubts this; all the doubts are about those who do *not* practice foot-washing. That those who do what Jesus commanded, occupy safe ground in this particular, will not likely be questioned; all the difficulty is concerning those who refused to obey this command. This is just where the trouble was with Peter, not about having his feet washed, but about *not* having them washed. Here is also where the difficulty was about the widows, mentioned in 1 Tim. 5. That those who "washed the saints' feet" had done right, is questioned by none; the trouble was about those who had *not* washed the saints' feet; and let me warn you, gentle reader, that here is where some of the difficulties are going to lie in the world to come.

That Christ and the apostles practiced foot-washing, has never been called in question, and that they occupied ground that is infallibly safe, is admitted the world over. But suppose the Lord did not intend to make it obligatory upon us to wash one another's feet, do you even presume that he will condemn us simply because we practice this ordinance? Christ and the apostles did the same; and even admitting that it is not binding upon us, we are then safe as well as they. But if, on the contrary, it is binding, then we are safe anyhow. What about those who do not practice it? This is where the danger comes in.

But somebody concludes that it is simply an *act of hospitality* and not a *church ordinance*. Well, suppose you prove it to be an act of hospitality, what does that amount to? You might use precisely the same arguments and prove that *our* practice is an act of hospitality also. We practice it just as Christ and the apostles did. Suppose Peter had told the Lord that foot-washing was simply an act of hospitality, and therefore not binding, do you suppose the Lord would have excused him? If, then, the Lord would not have excused Peter, how do you suppose he is going to excuse you? When Peter refused to have his feet washed, Christ told him, "If I wash thee not, thou hast no part with me." In view of this, I propose the following questions: Did Peter occupy safe ground when he said to Christ, "Thou shalt never wash my feet"? Every reader must confess that he did not. Very well, Did he occupy safe ground after he had submitted? Every one must confess that he did. If Peter occupied dangerous ground simply because he refused to submit to the ordinance of foot-washing, what will be your condition if you occupy the same ground? Foot-washing, as commanded by Christ, is no more designed to cleanse the feet, than baptism for the remission of sins is designed to wash away the filth of the flesh. While both are external acts, they have their spiritual import, and are to the soul what the washing is to the flesh. However honest or learned men, who speculate about foot-washing being an oriental custom or an act of hospitality, may be, they have one special object in view, and that is to keep well-meaning people from doing what the Lord says they ought to do. But if, on the contrary, we follow Christ and not man, then, and not until then, do we occupy ground that is infallibly safe. If we do just what Christ has commanded, regardless of modern speculations, is there *any* one who can say that we occupy ground that is not safe?

An eight-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.
Order No. 306.

THE LORD'S SUPPER.

In observing the Lord's Supper, the Corinthian church got out of order, and Paul, when correcting them, refers to their disorder in the following language: "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." 1 Cor. 11:20, 21. That the Corinthians had a supper is a settled fact, but it was not the *Lord's* Supper for the reason that it was their *own* supper.

This is the only place where the term "Lord's Supper" is used in the Bible, and it is therefore important to understand the meaning of the term. There are two very important facts that lie at the very foundation of this subject.

1. The Lord's Supper must be a *meal*, and

2. That meal must be a *supper*.

That which is not a supper, though it be a meal, cannot be the Lord's Supper, for the reason that it is no *supper* at all. There are people who take the Communion about noon, and then call it the Lord's Supper. What does the reader think of eating supper at noon? Can such a thing be done? Everybody knows that we can eat dinner at noon, but the question is, Can we eat supper at that time? Here is one of the doubts that we meet with. A supper is not only a *meal*, but it is an *evening* meal, a meal eaten at, or near, the close of the day. To talk about eating supper at noon is about as logical as talking about the sun setting in the middle of the day. The Communion consists of a small bit of bread and a sip of wine. Can anyone, according to the general import of language, call that a meal? Let us use a little good common sense. Suppose you were to sit down to a table on which was only one small bit of bread and one sip of wine; could you conscientiously call that a meal? Certainly not. We have no more right to call a small bit of bread and a sip of wine a meal, than our Pedobaptists have for calling sprinkling and pouring baptism. We might give quotations from Greek dictionaries, and prove that the Greek word *deipnon*, which is translated supper, properly means not only a meal, but an evening meal; but, since we are seeking for ground that is not only safe, but such as can be easily understood by all classes of readers, it is probably not necessary to do so in this case.

That the Lord Jesus instituted the Communion in the evening, is a fact that no Bible reader will deny (1 Cor. 11:23), and so practiced the apostles (Acts 20:7-11). That they occupied safe ground is another fact equally conclusive. And if we, by walking in their footsteps, also celebrate the death and suffering of the Lord in the evening, we then, side by side with them, occupy the same ground. About this being right, there is no question. The trouble is about those who take it at noon, and not about those who take it after night, as did the apostles.

The Communion is never called the Lord's Supper in the Bible. Supper being a meal, and the bread and wine no meal, it certainly follows that they are not the Lord's Supper. Luke 22:20. "Likewise also the cup after supper," showing that they had a *supper* in addition to the Communion. Whose supper was this? Was it the "Lord's Supper" or did it owe its existence to somebody else? Who had the Supper prepared? Was it the Lord or was it his disciples? You may call it the passover as much as you please, one thing is certain, it was a *supper*; and for the simple reason that it was prepared according to the direction of the Lord, it was his supper, hence the Lord's Supper. Here is safe ground in this matter, ground that none dare condemn without opposing the practice of Jesus himself. "If ye know these things, happy are ye if ye do them."

An eight-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.
Order No. 307.

THE CHRISTIAN SALUTATION.

SALUTATION by means of a kiss has existed among the Semitic and Aryan peoples from remote antiquity. An instance of this form of salutation is mentioned in the wanderings of Ulysses. In the classic period of Greece it was customary to kiss the hand of a superior. Herodotus tells of Persians using the kiss in saluting. If between equals, the mouth was kissed; if one was inferior to the other, the cheek.

But earlier than the Persian practice comes the Bible record of its use among the Hebrews. After bitter enmity and long separation Jacob and Esau met with tears of joy and a kiss. When Joseph had made himself known to his brethren in Egypt he greeted them with a kiss. Orpah in departing from her mother-in-law kissed her.

In the Psalms and in the Song of Solomon the kiss is mentioned as an expression of close friendship. The same idea is implied in Christ's language, "Thou gavest me no kiss." Luke 8: 45. That the kiss was thus understood and practiced by the Jews, is generally believed. But that Paul and Peter named it as a religious practice to be continued, is not now so generally accepted, yet it is nevertheless true.

In Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12, and in 1 Thess. 5: 26, Paul says; "Greet (or salute) one another

with an holy kiss." In 1 Pet. 5: 14 we have, "Greet ye one another with a kiss of charity (or love.)" A number of manuscripts have Peter say "an holy kiss," the same as Paul. But which it is matters little, for, as one commentary puts it, "Love and holiness are inseparable."

These expressions certainly seem as if, in the minds of the inspired writers, they were held as commands. Luke, in Acts 20: 37, gives an incident where Paul extended this holy kiss to the elders of the church of Ephesus. A hasty meeting of elders had been called at the seashore. Paul had urged them to diligence, earnestness and faithfulness. When they had prayed, they all kissed him and accompanied him to the ship. The church for one hundred years or more believed that these statements of Paul and Peter were divine commands, and obeyed them as such.

The Encyclopedia Britannica makes this statement: "The early Christians made the kiss a sign of fellowship, and this may even now be seen among Anabaptists, who make an effort to retain Christian habit."

Commentaries in general agree at once with the first part of the statement, and with some changes they agree with the second. Some say it is still practiced in the East; others, in the Greek church. Some state that in that church it is practiced as often now as in the apostolic age; others, only at Easter.

Why the observance of the command is not continued in all Christendom is variously explained by commentators. "The increased number of the members makes it impractic-

cable," says one. If the word "all" in 1 Thess. 5: 26 were sustained by all the ancient manuscripts; if the other Scripture passages contained the same word, similarly sustained; and if in our investigation of the Scriptures we found that "Greet all the brethren with an holy kiss" meant that each one should greet every other one, and if the early church had understood and practiced it in this way, then it would be clearly an inconvenient practice in large congregations. But even then we should have no right to discontinue its use. The Lord nowhere says, "Obey such of my commandments as are convenient, others you may disregard." But these conditions are false. The word "all" is found in but one passage, and is not universally sustained in that. The Christians of the first century did not believe that they were each commanded to formally greet all the others, neither do we.

Another thinks that "in the universal observance of the holy kiss there was danger of the morals becoming corrupt." A sad comment on the religion of Jesus Christ, and on the omniscience of God, that the Holy Spirit should dictate an injunction to be observed in a way harmful to his cause!

Tertullian, writing in the second century, calls the salutation the "kiss of peace," and declares that the custom some have of omitting the kiss at the conclusion of prayers in the assembly is wrong, and ought to be discarded. He insists that the observance should be continued both in obedience to the command, and because prayer is more effectual if accompanied by the kiss.

Through the inspired penmen the Lord gave the command. The specific time for its observance he left to his children. Probably he left this unfixed because filial love leads the devoted child to seek to obey paternal behests in the way and at the time his judgment tells him is most pleasing to the parent. Some professing Christians reject the command because no set time is named for keeping it. Such deportment is not characteristic of good children towards natural parents, much less toward our Heavenly Father. And if we have the same spirit that moved the hearts of the apostles we shall have little inclination to set aside any command on such grounds. Here again we find an example in the early church. "The Jews refused the kiss to all except the holy seed of Israel. Thence it passed into the Christian community and Justin, living in the second century, A. D., says, 'After the prayers are ended we greet one another with a kiss, . . .'. In the Eastern churches it was given before, in the Western after the consecration of the sacramental emblems, and before their distribution, as a sign of reconciliation and love."

In the century following the giving of the injunction, "Christians were wont to welcome each other after prayers, and at love-feasts, . . . men greeting men, and women women, as brethren and sisters. The custom remained till the middle ages."—*Lange*. "Probably the president of the assembly gave the kiss to the brother who sat next to him, and he to his neighbor, while the same thing took place on the part of the women."—*Godet*.

"It appears that in the apostolic age the kiss was given to each other at the end of the liturgy and before the

communion service. . . . The primitive Christians as often as their assemblies were dismissed kissed one another in sign of concord and charity.”—*Bloomfield*. “The custom arose in the early church of passing the kiss through the congregation at the holy Communion. . . . The holy kiss, the token of the mutual love of Christians, was observed especially at the Lord’s Supper in which all the dissensions of the Corinthians should be swallowed up.”—*F. & B.*

These extracts show the position of the early church on the holy kiss. Their nearness, in time, to the giving of the command, with their sincerity in obedience, gives them superior advantages for reaching proper conclusions.

We may not know the entire divine purpose in giving a command, and we need not. But to greet one another with a holy kiss is in its nature an expression of love. Jesus says, John 13: 34, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” John says: “Little children, love one another.” Peter and Paul add, Express that love by a holy kiss.

Lange says, “It was designed to be the seal of his love in whose name they kissed one another, but also the seal of their own mutual love, for without taking its existence for granted such a charge could hardly have been given.”

On 1 Cor. 16: 20 Meyer says: “The kiss was the token of Christian brotherly love, and thus it had the character of Christian consecration.” And on 1 Pet. 5: 14, “The members of the church are to greet one another with the kiss

of charity, thus testifying to their brotherly love for each other."

The results of obedience to the law are often good interpreters of that law. It is so of the law of Christian greeting. The results of its fulfillment are manifest. Brotherly love, that great essential of religious organization, is increased. The newborn babe in Christ is thrilled with joy by the warm greetings received from the older members. The love they manifest is to him an assurance of God's love, hitherto unexperienced, and it is a shield to him in the temptations which he must soon encounter.

Greeting one another with a holy kiss tends to prevent caste in churches. As when equals among the Persians exchanged the greeting the lips were kissed, so in the church of Christ all are equals and the kiss is mutual. Christian love neither withholds the salutation nor offers the cheek to receive it. High and low, rich and poor, learned and unlearned, Jew and Gentile are one in Christ. No more than himself does God want his children to be respecters of persons.

A bond of union close and powerful seems formed by passing the salutation at Communion services. And a bond, equally close and equally strong, is formed when the salutation is used informally at the regular services. There is a difference between congregations where this command is obeyed and where it is neglected. In the one is warmth, life and growth, brethren and sisters in the highest sense; in the other, coldness, inactivity and decay, merely acquaintances and associates.

Compared with the commands of the Old Testament, this is beautiful, simple, easy to fulfill. And inasmuch as it increases peace, union, love and higher Christian fellowship among the members of Christ's body, its observance is of prime importance.

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The Salutation of the Holy Kiss.

THE Holy Spirit of God, through the Apostle Paul, has said, "Salute one another with an holy kiss." Rom. 16: 16. God is very precise in giving his commands. In this he not only tells what to do, but *how* to do it. The command is to "salute, but the question may arise, *Whom* shall we salute? ANS.—"One another," or, as Paul elsewhere expressed it, "all the brethren." 1 Thess. 5:26. But one asks, Who are the brethren? ANS.—The children of God. (Compare 1 John 3: 14 and 5:2.) He not only tells us to "salute one another," but without leaving the matter to our choice, says it must be with a kiss; not only a kiss, but a "*holy* kiss."

Of all the commandments in the Bible this is perhaps the plainest and the least difficult to be understood. It is spoken of no less than five different times in the epistolary writings, and each time by the inspiration of the Holy Spirit, and therefore to refuse to obey it is to resist the Holy Spirit of God.

You may say what you please about its being an oriental custom, it is a *command of God*, and even if it had been practiced by every nation under heaven, that would not make it null and void, as the positive commands of God are not predicated upon the world's not doing thus and so.

If you establish the fact that the ancient Greeks, Jews and Persians saluted each other with a kiss, you only prove that they were just that much better, in this particular, than nine-tenths of our modern professors; or you simply prove that they, by nature, without the Gospel, obeyed God better than you with all your light and knowledge.

But, in this matter, we are seeking for something that is infallibly safe and need not, for one moment, trouble our minds with modern theories. It is not likely that we are under obligations to prove that it is *safe* to "salute one another with an holy kiss," for I do not believe that there is any one who denies it. It is also a settled fact that the apostles and primitive Christians did thus salute each other; that they were on safe ground is also beyond question, and if we, with them, occupy the same ground, are we not equally safe in this respect?

There is, however, an easy and a satisfactory way of getting this matter fully before us. We start with the inquiry, Is the salutation of the holy kiss a command of God? All parties must admit that it is. It being admitted that it is a command of God, the next question presenting itself is, Is it right to obey the command of God? To this there is but one answer, all admitting that it is right. Then the man who obeys this command does right. Is there any one who doubts this? Certainly not. Then so far he is safe. But what if he does not obey this command of God? Does he do right? Is he safe? Here is where we meet with the doubts. There is no question about those who carry out this requirement; all the controversy is about those who do not obey it. Those who obey this command are not dissatisfied with it, either living or dying. Paul, who spake and wrote as he was moved by the Holy Spirit, has given unto us this command, and in his letter to the Galatians (1:8) says: "Though we or an angel from heaven preach any other gospel unto you, let him be accursed." That the Gospel of Jesus Christ contains such a command must be admitted by all; about this being right there is no uncertainty; all the uncertainty is about the gospels of men that contain no such commands. Any church, then, that does not obey this injunction does not obey from the heart that form of doctrine once delivered to the saints.

A seven-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.
Order No. 309.

PLAIN DRESSING.

IF our position, as a church, on the question of plain dressing, and our opposition to the fashionable follies of the age, are not in accordance with the teachings of the New Testament, and of reason and common sense, then the sooner we drop them, the better it will be for us. We want it plainly understood that we place this question on higher ground than tradition or custom. Customs, by long usage, it is said, become laws. This may be true in secular affairs, but not so with the laws of God. A custom cannot be made right by long usage, neither can a principle of right be overthrown because it is new. If the principle of plain dressing, as taught and practiced by the Brethren, has only tradition and custom to sustain it, then we say, Let it go down.

Let us examine the ground of our faith and practice on this subject. We claim that the New Testament explicitly teaches plainness and modesty in dress, in the following language: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3: 3.

Here we might rest the case, for the language used is so plain that it needs no comment. — It was penned by di

vine authority, and should command our fullest respect and most cheerful obedience. But men and women, professing godliness, refuse to obey it. They adorn themselves with gold, with diamonds and pearls, in costly array, and yet claim to obey God's Word. They forget that, as the soul is of so much more importance than the body, God wants us to be very careful about adorning it, and not to pay so much attention to the adornment of the body, which is to perish. "It is true that the ornaments of the heart are of more value than all the gems and pearls worn by Egypt's voluptuous and fashion-loving Queen. Virtue, love, gentleness of spirit, purity, benevolence and a cultured mind are the priceless jewels that are to be worn by the true Christian. If these are set in the heart, then there will not be so much desire for bodily ornamentation. In fact, a plain exterior is often the very evidence of these graces within, while their absence is often marked by a love of display."

To say that men and women may dress as they please, become mere butterflies of fashion, adorn themselves with costly raiment, with gold and pearls, and, at the same time, claim to be true followers of the meek and lowly Jesus, is to say that the Holy Ghost, speaking through the apostles, uttered words that have no meaning, and are, therefore, of no account. Shall we take a position of this kind? If so, others, assuming to themselves the same right, may discard such portions of God's Word as do not suit them, and soon we shall have nothing left in the Book that we are bound to obey.

Those who are opposed to plain dressing are ever ready to cry out, "Old customs," "tradition," etc. It is time this cry were stopped. Remember now, *once for all*, that the question is not as to whether we will follow the

customs and traditions of the fathers, but whether we will obey the teachings of the New Testament; not as to whether we will dress in plain and modest attire, because our brethren and sisters dressed that way, but whether we will obey God's commands, and dress ourselves in "becoming attire, with modesty and soberness of mind, not decorating ourselves with wreaths of gold or pearls or expensive clothing." (Wilson's Translation of 1 Tim. 2: 9.)

We will do well to follow our fathers just as far as they followed Christ. And so far as they succeeded in keeping themselves separate and distinct from the world, not only in dress, but in everything pertaining to Christian life and character, we may learn of them and follow them safely. Our fathers succeeded in their work and have gone to their reward. They met the living questions of their day, and acted upon them as God gave them ability and wisdom. And just so far as they kept themselves distinct and separate from the world, they did well. We are not called upon to meet the obsolete questions of the past. We are in the living present, and we are, if we would obey the Word of God, bound to keep ourselves distinct and separate from the fashions of the world.

But how is this to be done? Can we, as a religious body, maintain the principle of plain dressing amongst us? We believe we can. For more than a century this distinctive feature has been kept up by the Brethren, and whilst there have been, at different times in the history of the church, those who would not dress in plain apparel, we are led to believe that the number of such is not greater, in proportion to the whole membership, now, than it has been at any former period of our history. We are encouraged to think that this principle is gaining ground amongst us, and

that we stand to-day more united on it than we have for a long time.

We should maintain the principle of Gospel plainness by precept, by example, by kind admonitions and by restrictions. We all agree that the New Testament teaches plainness in apparel, and that the church ought to carry out this principle. But we do not all see alike, when it comes to carrying out the principle. Some say, "Let us dress plain, but let each one judge for himself what plain dressing is." Will a course of this kind secure Gospel plainness? Let us see. One will array himself in fine broadcloth, cut his hair in the latest style, and claim to dress plain. Another will wear a plain gold ring, a plain gold chain, a plain pearl, and set up the same claim. A sister will put on a plain silk dress and a plain hat. To this some one will add a plain ruffle and a plain feather, and so it goes on, until the Gospel principle of plainness is swallowed up by this kind of plain dressing.

When we have a piece of work to do, or a definite object to attain, we will, if we act wisely, at once adopt the best possible means to accomplish the work, and attain our purposes. So, in securing Gospel plainness, we, as a church, and as individual members of that church, should adopt the best possible means to reach the desired result. And here, in our judgment, is found the strongest argument in favor of uniformity in dress. It is to be used simply as a means to an end. Uniformity in itself is not plainness. If so, then all uniformed bodies would be plainly dressed, and it is needless to say that it is not so. We conclude that to dress uniformly plain is the best and surest way to reach Gospel plainness. We may sum it up in a single sentence: The way to dress plain is to *dress plain*.

The man or woman who has been fully taught in the Word of God, touching the matter of plain dressing, and whose heart is filled with the spirit of Christ, will never be heard complaining because the church tries to carry out the Gospel principle of plain dressing.

Do those who hold that the church should make no restrictions in regard to dress, know just what such a course would result in? We have numerous examples to warn us, as to what would speedily follow such a course. Throw off all restrictions in regard to plain dressing, take away precept and example, and in a few years the Brethren's church, like many others that have pursued the same course, would lose her distinctive features of plainness, and be swallowed up in the fashions of the world. Do we want to see this result? Do we want to see our modestly-attired sisters decked with the gew-gaws and tinsels of fashion? Do we want to see our young brethren become mere dudes in society? As we write these lines, we hear a mighty "NO!" as if coming from our entire Brotherhood, go up in answer to our questions. If this, then, is our vote, let us adhere firmly to Gospel plainness.

This question gave great concern to many of the world's greatest reformers. Luther, Wesley, and others, took a decided stand on the side of Gospel plainness. Read the Methodist discipline, and you will almost conclude that part of it was passed by our Annual Meeting; but loose government has taken the vast Methodist Brotherhood far enough away from the simplicity taught by good John Wesley. Shall we follow in their footsteps?

Lange, in his excellent commentary, speaking of the following rule, laid down by Alvord, "Within the limits of propriety and decorum, the common usage is the rule," says: "True, but where are those limits? Are they ob-

served in the full dress of the best society in either hemisphere? Is full dress not a misnomer, and ought not our Christian matrons use their influence in having full dress made more dress?" The force of this language will be apparent to all, when it is remembered that fashion demands that full evening dresses for ladies be cut exceedingly short as to sleeves, and very low as to neck, thus exposing to view a portion of the bust. It may seem incredible that women, professing godliness, will so far forget what is due to their holy profession as to expose themselves to the view of vulgar eyes. And yet it is done all over this land, and that, too, by members of churches, that, one hundred years ago, were as plain in dress as is our church to-day. On this subject hear what that eminent and devout man, John Wesley, the founder of Methodism, has to say:

"Gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite. Or, in order to spare delicate ears, to express it by some gentle circumlocution. (Like the Dean, who, some years ago, told his audience at Whitehall, 'If you do not repent, you will go to a place which I have too much manners to name before this good company.') But I think it best to speak out; since the more the word shocks your ears, the more it may arm your heart. The fact is plain and undeniable; it has this effect both on the wearer and the beholder. . . . That is, to express the matter in plain terms, without any coloring, 'You poison the beholder with far more of this base appetite than otherwise he would feel.' Did you *know* this would be the natural consequence of your elegant adorning? To push this question home, did you not *desire*, did you not design it should? And yet, all the time, how did you

'——Set to public view
A specious face of innocence and virtue.'

"Meanwhile you do not yourselves escape the snare which you spread for others. The dart recoils and you are infected with the same poison with which you infected them. You kindle a flame which, at the

same time, consumes both yourself and your admirers. And it is well if it does not plunge both them and you into the flames of hell."—*Sermons by J. Wesley, Vol. 2, page 313.*

These earnest words of the great preacher should sink deep into the hearts of those who would throw down every barrier, and let our little band of plainly-attired, modest Christian men and women drift into the whirlpool of fashion, as has the church to which John Wesley preached less than one hundred years ago. Hear his final appeal to his church on this subject, and then class some of our Brethren, who earnestly labor to maintain the Gospel order of plainness among us, with him, and call these old fogies together, if you like:

"I conjure you all, who have any regard for *me*, to show me before I go hence, that I have not labored, even in this respect, in vain, for near half a century. Let me see, before I die, a Methodist congregation full as plainly dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God, and me, and your own souls. I pray you, let there be no costly silks among you, how grave soever they may be. Let there be no Quaker-linen, proverbially so called from its exquisite fineness; no Brussels lace, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot as persons *professing godliness*; professing to do everything, small and great, with the single view of pleasing God."

Now, some one will, no doubt, be ready to say this is only a Dunker notion, the idea of an old fogy. Nay, my brother, this is the language of the founder of one of the largest churches, so far as numbers are concerned, in America; and this is, and has been, the position taken on the dress question by all the great reformers, and to-day there are thousands of people who believe it, but the strength of the example of all around them is too strong for them, and they are simply drifting along with the current, uttering at

times a feeble protest. Shall we, as a church, enter into the current and drift too? Shall our church follow swiftly in the footsteps of the examples given above? Shall our modestly-adorned sisters give up Gospel plainness and join the giddy throng of fashion's votaries?

We say, No! a thousand times, No! Let us adhere strictly to the simplicity of the Gospel. "Let us do everything, great and small, with a single view of pleasing God." If we please him, no matter about pleasing the world. Let us, who have departed from this simplicity, return to it again, not only in wearing apparel, but in every department of our Christian living. Let us present our bodies, our lives, and all that we have and are, as an acceptable sacrifice to God, which is our reasonable service.

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Gold and Costly Array.

It may be thought that Christians need not concern themselves about outward adorning. Our Heavenly Father has concerned himself about it. He has given us specific instructions. Have you been converted? Have you been born again and do you belong to the family of God by right of adoption? Hear him: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3: 3. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; [becoming godliness] not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. Christians must separate themselves from the world and its vanities in attire as well as in life: "As obedient children, not fashioning yourselves according to your former lusts in your ignorance." 1 Pet. 1: 14.

"And [henceforward] be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12: 2. That is, do not fashion yourselves according to the corrupt customs, sinful pleasures or practices of the world as the carnal mind does. "Because the carnal mind is at enmity against God: for it is not subject to the law of God." Rom. 8: 7. Jewelry, costly array, and bodily display of any kind is emphatically of the world and the world loves its own.

When the soul once longs for Christ and his humble ways in preference to "the lust of the eye and the pride of life, which is not of the Father, but is of the world, then, instead of serving carnality, will it seek to do the things that will please God. The outward is an index of the inward. The tree is known by its fruit.

Christians are commanded to love and serve the Lord, shunning every appearance of evil. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15.

Christian Giving.

GIVING received God's early sanction. The offering of Abel, Abraham paying tithes to Melchizedek, Jacob offering to pay tithes, are examples.

DESIGN.—While the receiver enjoys present good, the donor is promised present and future rewards. There is no reward for being clothed and fed; but for clothing and feeding the needy there is great reward. Hence, how true the saying, "It is more blessed to give than to receive." Giving cultivates charity and liberality. The poor are dependent; and we are assured that deeds of kindness done to them shall be rewarded as if done to Christ. See Matt. 25: 40.

Giving must be done willingly. "Whosoever is of a willing heart," was a condition given under the law. When Moses built the tabernacle the liberality of the people was so great that Moses had to restrain them. Christ commended the widow for throwing in her two mites,—all her living. Christ was pleased with Zaccheus' liberality. Among the good traits of Dorcas "was alms-deeds which she did."

Giving should be done regularly. This was clearly defined under the law. In the Gospel we have, "Upon the first day of the week, let every one lay by him in store as God hath prospered him."

AMOUNT GIVEN. Under the law the Lord named the amount to be given and it was large. To us it is said: "Every man according as he purposeth in his heart, so let him give." But how small is the pittance sometimes given as the Lord's portion! Remember Paul's words, "He who soweth sparingly shall also reap sparingly. And he that soweth bountifully shall reap also bountifully." Christ rejected the young man because he would not sell what he had and give to the poor.

A four-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.

Order No. 313.

Which Is the Right Church?

It is a matter of no small importance, that we arrive at a correct solution of the above question. Our advancement in the development of Christian character during our stay here; in short, the issues of life and death may depend largely on our answer to this question. To this proposition, we presume, there will not be a dissenting voice. How often we hear persons say, "I want to be a Christian, and would join the church at once if I only knew which church is right, but when doctors disagree, how am I to decide?" We cannot decide this question for *you*, but you *can* and *must* decide it for yourself. And now, dear reader, if you will be patient with us, we will try to set some facts before your mind that will assist you (if you have not already done so) to answer this momentous question in the light of heaven's eternal truth. In the last chapter of Acts we learn that Paul, while a prisoner at Rome, called the chief of the Jews together and laid his case before them, assuring them that he was not guilty of any offense against the church, but that it was for the hope of Israel that he was bound. They answered that they knew not, nor had heard any harm of him, and then said: "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that every-where it is spoken against." Acts 28: 22. Without stopping to discuss the term sect, whether it was a proper name for the disciples of Christ or not, we will use it to designate the church or body of believers to which Paul belonged.

1. In regard to this sect we say that it was the only true church of Christ, the only right church on earth at that time;

the only church that God acknowledged, and looked upon with approbation. That this proposition is true, I am sure all Christians will admit. Our second remark is, that we are living under the same dispensation that Paul was, and God has never authorized the existence of any other sect, than that to which Paul belonged; there is no divine, no Bible authority for any other church. This proposition must and certainly will be admitted by all who believe the Bible. If this be true, it is of vital importance that we learn all we can of the leading features and distinguishing peculiarities of this old sect. We notice that it was "every-where spoken against," its members were charged with worshiping God contrary to the law of the fathers. Acts 18: 13. They were charged with heresy (Acts 18: 13), which is classed among the blackest of crimes, ascribed to fallen humanity, and it is enumerated by the apostles among the works of the flesh. Gal. 5: 20. But Paul does not admit that he is guilty of heresy, although he says: "I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." Acts 24: 14. They were charged with turning the world upside down. Acts 17: 6. Now, in the investigation of the peculiarities of this sect, we call first for their creed, and when we have found it we have made a fair start towards finding the distinguishing features of that sect. Was it the Nicene creed that was formed 724 A. D.? You answer, No, it cannot be, for it is not old enough. If this be true, what must be said of all creeds formed since that time? Not one of them can be the creed of this sect, because of its youth. Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. This points clearly to the rule by which they regu-

lated their religious practice. In Eph. 2: 19, 20, Paul says, addressing the members of this sect or church: "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Now the constitution of a church is its foundation, and expresses the faith of those organized or built upon it. This church or sect, as we have seen, was built upon the foundation of the apostles and prophets, and was governed by the teachings of those inspired men, and by them alone; hence their creed was the Holy Bible. To this proposition, surely, all Bible students must accede.

2. We now inquire after the *name* of this sect or church. I believe there are several sects or churches, differing in some respects from each other, that adopt the Westminster Confession of Faith. Now, if you wish to know to which of these a man belongs, you must learn the name of his party. So in regard to this old sect; we learn from their creed (the Holy Scriptures) that they were collectively called the church of God, the church of the Lord, the church of Christ. 1 Cor. 1: 1; Acts 20: 28; 1 Tim. 3: 5; Rom. 16: 16; 1 Cor. 11: 16. Individually they were called saints, disciples of Christ, brethren, Christians. Eph. 1: 1; Acts 20: 7; 11: 26; Gal. 6: 1. To any of these names they would answer, but call them Tunkards, Campbellites, Baptists, Methodists, etc., they would be as silent as the grave. Ask one of this sect to what church he belonged, and he would say, "The church of God at Corinth," 1 Cor. 1: 2, or brethren at Colosse, or some other place. Col. 1: 2; James 1: 2; 2: 1.

3. We inquire after their officers and church polity, and learn from their creed (the New Testament) that they had bishops or elders, who were the overseers of the church, and

whose duty it was to feed the flock. Acts 20: 28. We learn from their creed that they had deacons, and they had charge of the temporal affairs of the congregation; they also sometimes administered the Word of Life and were set apart to serve the church. Acts 6: 2-7. They also had teachers in this old sect, who seem not to have been in the full ministry. 1 Cor. 12: 28. They also had evangelists in this old sect (or church), such as Philip, Timothy, Titus, and others, who went forth preaching the Gospel, bearing the glad tidings of salvation to the world. How completely this church was officered! There were the bishops or elders, overseeing the church, ministering the Bread of Life to its members, instructing the ignorant, encouraging the fearful, seeking out and reclaiming the erring, and building up all in their most holy faith. Then there were the deacons, attending to the temporal interests of the church, caring for the needy, the widow and the orphan, and looking minutely to the finances of the church, and sometimes ministering the Word, as did Stephen. There were teachers, instructing the ignorant and assisting the elders in feeding the lambs of the flock upon the sincere milk of the Word. There were the evangelists, going like swift-winged messengers in all directions, publishing the glad news of the Gospel to the world, turning them from darkness unto light, from the power of Satan unto God, planting new congregations and enlarging the borders of Zion.

Their ordinances were: First, Baptism. This was, with them, a burial (Rom. 6: 4; Col. 2: 12), a planting, in the likeness of Christ's death, Rom. 6: 5 (not in the likeness of his burial, but of his death). "He bowed his head and gave up the ghost." John 19: 30. So the subject in baptism bows his head, and gives up the life of sin and is baptized into (R. V.) the name of the Father, and of the Son, and of the Holy

Ghost. Matt. 28: 19. These three actions in honor of the names of each person of the Holy Trinity, make one baptism—just as a faith in God, the Father, a faith in one Lord, and a faith in the Holy Spirit, constitute the one faith in the one God, spoken of in Eph. 4: 5, 6: “One Lord, one faith, one baptism; one God and Father of all.” They were baptized “for the remission of sins.” Acts 2: 34. They were all obedient believers; by one Spirit they were all baptized into one body. 1 Col. 12: 13.

Second, Feet-washing. We see in their book of faith and practice that they were commanded to wash one another's feet; Christ set them the example. This ordinance alone would have been enough to distinguish them from all other religious parties on earth at that time, as none of them practiced it. It was new to the world, and was instituted by our Savior the same night in which he was betrayed. It was at once one of the most humiliating, grand and glorious scenes ever witnessed by the mighty hosts of angels that wait upon our Lord. Adorable paradox! Here they behold the Creator of the universe, by whose almighty power all things exist, whose infinite purity shrinks from the very touch of moral pollution, put on the habiliments of a servant and stoop to wash the feet of sinful men! What infinite condescension!

Third, the Lord's Supper or Feast of Charity; John 13: 1-18; Jude 1: 12; 1 Pet. 2: 13. This supper was, with this old sect, a full meal, taken in the evening. It was instituted by the Lord himself, the same night in which he was betrayed; and whenever it was partaken of by this old church, commemoratively, it pointed back to the last supper which Christ ate with his disciples. Typically, it pointed forward to the marriage supper of the lamb, when Christ will make them sit down to meat, and will gird himself and come forth and serve them.” Luke 12: 37; 22: 30.

Fourth, the Communion, or, as it is sometimes called, the Breaking of Bread. This, too, was an entirely new institution that the world had never heard of, and, like feet-washing and the Lord's Supper, was instituted by the Lord himself the same night in which he was betrayed; it immediately followed the Lord's Supper. See John 13; 1 Cor. 11: 23-24. It was taken in remembrance of the Lord's broken body and shed blood, and is called the communion of the body of Christ, and of the blood of Christ. 1 Cor. 10: 16. It brought before the minds of those disciples the most astounding scene of suffering, love, mercy and humiliation ever witnessed by an intelligent, awe-stricken and glory-smitten universe.

Fifth. Their manner of converting sinners, and adding them to the church. In this they differed from other churches. Paul speaks of their practice in 2 Cor. 4; he says they did not "handle the Word of God deceitfully"—did not make it teach a doctrine its Author never intended. They proclaimed the truth, the whole truth, and nothing but the truth, "warning every man and teaching every man," until they reached their hearers, who, pierced to the heart, cried out, "Men and brethren, what shall we do?" Hear, O hear the inspired answer: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost!" Acts 2: 38. "Then they that gladly received his word were baptized: and the same day were added unto them about three thousand souls." Acts 2: 41. Here we have a practical illustration of their manner of making converts, and adding them to the church. This surely must be the *right* way, and all other ways must be wrong.

In this old sect the women wore a covering on their heads when they prayed and prophesied. 1 Cor. 11: 5-17. The members of this sect all saluted one another with a Holy

Kiss, or Kiss of Charity. See Rom. 16: 15, 16; 1 Thess. 5: 26; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Pet. 5: 14. The members of this sect were not allowed to swear at all. Matt. 5: 34, 38; James 5: 12. They were not allowed to resist evil. Matt. 5: 39, 40; James 4: 1. They were not allowed to go to law with each other (1 Cor. 6: 6-8), nor to wear braided hair, pearls, or costly array (1 Tim. 2: 9, 10). They were "a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Pet. 2: 9. "The world hated them;" "They were not of the world." John 17: 14-16; James 4: 4. They were required to come out from among the world and be a separate people. 2 Cor. 6: 17. It seems that they renounced the world when they enlisted under the banner of Prince Emmanuel and put on modest apparel. 1 Tim. 2: 9.

Were any sick among this old sect, they called for the elders of the church, who prayed over them, "anointing them with oil in the name of the Lord," that the Lord should raise them up and their sins should be forgiven. James 5: 14-16. Through faith in the name of Jesus the afflicted were healed. Acts 3: 6-16.

This ancient sect is now before us, in all its distinguishing peculiarities. We have found its foundation or creed, its name, its officers and church polity, its ordinances, its manner of converting sinners and adding them to the church, and something of its requirements after they were added to the church. We ask, Does that old sect or church now exist? Or have the ravages of time and ambitious men swept it from the earth? Have the gates of hell prevailed against it? Matt. 16: 18. "No," says the Roman Catholic church, "we are that same old sect, come down by regular succession from the days of the apostles,—the true old mother church." "No," says the Protestant Episcopal church (the High Church of England), "we are that old sect that was every-

where spoken against." But we hear other voices saying, "We are that old church and can show a regular chain, a complete succession of ordinations from that old sect down to the present day."

But, dear reader, the true apostolic succession is not a succession of ordinations, but a succession of faith and practice. Suppose a minister of the M. E. church were to tell you that he was a regular Baptist, come down by regular succession from Roger Williams. You would answer, "That cannot be; yours is certainly not the regular Baptist church, for you have a different creed, different name, different officers, different ordinances, different church polity and a different way of making converts and adding them to the church." In this, dear reader, you are right. Now, just adopt the same course of reasoning in every case, compare all the features and leading characteristics of the various churches around you, with that old sect to which Paul belonged, and when you find a church having the same name, the same foundation or creed, the same officers, the same ordinances, the same teachings and practices which that old sect had, you have found the right church, the true Church of Jesus Christ, that God will own and bless, and not have aught against as long as it lives up to its creed (the Bible).

To all those who have decided this question correctly, and have been properly inducted into the church of Christ, we would say, "Let us, by the grace of God, be careful to depart from iniquity, and let our light so shine that, like the Thessalonian brethren, we may be ensamples for all that believe. 1 Thess. 1: 7, 8.

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THE PRAYER-COVERING.

"There is neither male nor female: for ye are all one in Christ Jesus."—Gal. 3: 28.

NOTICE that it is believers and those ONLY who are addressed (verses 1-3), that, according to DIVINE DECREE, it is GOD, CHRIST, *man*, woman. In the address we should not lose sight of the DIVINE ARRANGEMENT IN THE CREATION,—God standing at the head, creating all things through Christ (Col. 1: 15-17), who becomes the head of ALL CREATION, "visible or invisible," for "all things were made by him; and without him was not any thing made that was made." John 1: 3; Heb. 1: 2. This divine headship was partially, if not wholly, lost TO THE WOMAN in the sin of our mother, Eve, whilst man did not lose his headship, for "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2: 14. A part of the woman's curse was that man should rule over her,—be her head. Gen. 3: 16. In accord with this decree we find God making a covenant with man only, leaving him head of the woman, for God says, "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised." Gen. 17: 10-14. The decree obtains in the genealogy of the patriarch,—always counted through man (Matt. 1: 1-16; Luke 3: 23-38), in the disposition of the birthright,—always to the SON, *never* to the *daughter*, and in

the pronouncing of blessings. See Isaac's blessing upon Esau and Jacob; Jacob's upon his twelve and Joseph's two sons, but never upon their daughters.

The women looked to their husbands as head, calling them lord. 1 Pet. 3: 6. Thus, by GOD'S DECREE, which Paul would not have us forget (verse 3), man was made the head of the woman. Christ RESTORES what was lost in Adam (EVE AS WELL) without necessarily removing the decree of God, viz.: that man is head of the woman, etc. 1 Tim. 2: 12, 13; 1 Cor. 14: 34. However, when God's arrangement is complied with, we are all one in Christ, "THERE IS NEITHER MALE NOR FEMALE." Christ becomes again, as in the beginning, the head of us all, both male and female, of the body, the church. Col. 1: 18. The women at Corinth failing to recognize all of God's plan for oneness (verses 4, 5 and 6), are told that every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head."

God, by the Word (2 Cor. 5: 19) now makes his covenant not with the male alone, as of old (Gen. 17: 10), but with both male and female, for "they were baptized, both men and women," (Acts 8: 12) whosoever believeth, — you and your children. Acts 2: 38, 39; Col. 2: 10–12; Mark 16: 16. Women now, under God's arrangement, are servants of the church, Rom. 16: 1–3; Philipp. 4: 3, for Phebe was a SERVANT of the church at Cenchrea; Priscilla was a more prominent worker than her husband, Aquila, in Christ Jesus, and women took the place of fellow-laborers in the Gospel with Paul. They are expected to pray and prophecy (1 Cor. 11: 5; Acts 21: 9), and are as much responsible to Christ, the Divine Head, as if man had never been made head,—we all become equal and should follow no man further than he follows Christ.

The Headship, Christ, is restored to the woman if she holds to her "sign of authority" (verse 10, New Translation), or covering. The man having never lost the headship (1 Tim. 2: 14), is dishonoring *his Head*, Christ, to pray or prophesy with a covering (verse 4), not only dishonoring, but *disobeying*, and thereby truly losing sight of his Head (1 Tim. 1: 19) by veiling Christ in an act of disobedience.

Sisters, by covering or veiling the head, show their sign of subjection in accordance with the decree of God (Gen. 3: 16), but, *above all*, they show their "sign of authority" over their "decreed" head, the man, looking no longer to him as their Lord. A sister's decreed head, the man, is lost sight of when in worship, and she sees not through her head, ~~the~~ man, for he is veiled, as is manifest by her "sign of authority," the covering. Thus, by Christ, we all become one, both male and female, looking to him, the restored Divine Head. Gal. 3: 28.

Verse 5: "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head."

1. The Divine Head, Christ, is dishonored by disobedience and refusing to cover her head. Thus, by disobeying God, and refusing to show her relationship in the divine plan, she truly veils her restored spiritual Head, Christ. Man again becomes truly Lord, for his theories and plans are accepted, whilst Christ and his headship are lost.

2. The human head, man, is dishonored when the woman prays uncovered, "for that is even all one as if she were shaven," because to pray with her head uncovered is not to use God's plan to show her power, thereby dishonoring man by pretending him to be what he is not. Christ is Head when we use God's plan.

Verse 6: "For if the woman be not covered, let her be shorn." If she will disregard and dishonor her Divine Head, Christ, by putting off her "sign of authority," let her be shorn, "but if it be a shame for a woman to be shorn or shaven," a shame to cut off nature's covering, the hair, "let her be covered."

Verse 7: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." Here Paul reverts in his reasoning to the creation (Gen. 1: 26), and shows an additional reason why man ought not to cover his head; also another reason why women ought to cover theirs,—because "she is the glory of the man."

Verse 8: "For the man is not of the woman; but the woman of the man." This is Paul's first reason why "the woman is the glory of the man," according to nature.

Verse 9: "Neither was the man created for the woman; but the woman for the man." Paul's second reason why "woman is the glory of the man," is a reason drawn from the purpose in the creation. Gen. 2: 18.

Verse 10: "For this cause ought the woman to have power on her head (or a sign of authority)." Paul having given two reasons why "the woman is the glory of the man," presses the necessity of a covering, a sign of authority, power, over or above that old glory,—for we are one in Christ by this divine arrangement of a covering in prayer,—the human head, and human glory veiled or hidden in Christ.

"Because of the angels." The angels or ministering spirits are sent forth to minister for them who shall be heirs of salvation. Heb. 1: 14. Surely they, who behold at all times the face of the Father (Matt. 18: 10; Luke 1: 19), understood God's arrangement in the creation, in the curse,

and, above all, in the plan of redemption. If God would curse (Gal. 1: 8, 9), and put the angels, which kept not their first estate, in chains unto the judgment (Jude 6), would not one be cursed that ministered to us who willfully refuse God's plan? A fallen angel might minister and help to separate us from the love of God, but if we use the "sign of authority," adhering to God's plan, "I am persuaded, that neither death, nor life, nor angels, shall be able to separate us from his love." Rom. 8: 38.

Verse 11: "Nevertheless neither is the man without the woman, neither the woman without the man in the Lord." Paul had two parties to contend with, the one wanting the woman to be held down as under the law, the other wanting to throw off all,—even the divine plan by which their oneness is sealed. He first presses the reasons for the covering, in order to the oneness in redemption, and now the necessity of a oneness in the Lord,—existence being impossible without both man and woman. Since existence demands both male and female, God removes the decree, making them one through the prayer-covering.

Verse 12: "For as the woman is of the man, so is the man also by the woman." Here he gives a balance to his reason in verse nine, showing a reason for equality, which he has secured by showing the necessity of veiling the head, a sign that man is not head, but Christ, "but all things of God." This is all God's arrangement.

Verse 13: "Judge in yourselves: is it comely that a woman pray unto God uncovered?" Since you have my reasons that are of God, says Paul, I appeal to your judgment, is it becoming for a woman to pray without a covering? Since Paul has made an appeal to their judgment, he takes them on the ground of nature, aside from revelation, and

shows nature's covering, the hair; which, aside from the revealed will of God, would be all the covering necessary though but with the hair only for a covering, the decree obtains and the woman remains slave to man.

Every one who takes the ground that the hair is all the covering that the woman needs in prayer, must of necessity admit that the decree of God is in full force, and that woman's curse has never been made good in Christ. It is no strange thing to find God's decrees obtaining whenever and wherever we do not use his means to escape their force. A glance at those who say, "Lord, Lord," and do not the things that Christ says, Matt. 7: 21, will show the truth of God's Word. Why are women given to fashion so much more than men? Why do they become slaves to fashion? The answer is a glorious confirmation of the truth of God's Word. The woman refusing to be subject to Christ, unconsciously but devotedly bows to her decreed head, man. Her energies and powers are directed to please and attract man. She will sacrifice health, comfort and modesty in her blind submission to the curse. Flee to Jesus, "and ye shall know the truth, and the truth shall make you free." John 8: 32.

May we appeal to every woman who does not wear a special prayer-covering, to turn her thoughts upon herself and see if she is not a living witness of the truth and power of God's Word.

Who seeks harder to please men than God? Who follows parents rather than Christ? Who obeys husbands before Christ? Who takes the minister's word in preference to Christ's word? All who are under the decree. Any local church or any sister in the Brotherhood, who drops her prayer-covering, soon makes man her head and unconsciously falls under the decree—pleading for more freedom to walk with the world. The churches which have dropped the

prayer-covering have lost sight of Christ as Lord and Master.

Verses 14 and 15: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." This is what nature teaches, says Paul, what you get naturally or intuitively. Because you, according to nature, understand this, why reject the divine plan? Using Paul's reasoning here, which adds great weight to his reasoning in verse six, we see why the appeal to nature is made. "If a woman have long hair, it is a glory to her." Since you understand this, if you will not wear the covering aside from nature's, let that glory by nature be shorn off (verse 6), but if it be a shame to cut off nature's covering, the hair, then wear the covering, "a sign of authority."

Verse 16: "But if any man seem to be contentious." Contentious about what? That which he has been talking about, the covering, "we have no such custom." No such custom as what? As for women to appear in public without the covering. History shows this fact to have obtained then in all public assemblies. Clarke says, "Let her carry a public badge of infamy," if she will not wear a veil.

"Neither the churches of God." Paul here impresses the necessity of a covering, appealing even to their surroundings, declaring that the churches of God have no such custom as for women to put aside the covering.

The question arises, why some translators use the word covering and others the word veiling, and why they do not use the same word all the time. If we refer to a Greek lexicon we find the reason is clear, viz.: the word translated covering or veiling (verses 4, 5 and 6), comes from the

word *kalupto*, "to cover with a thing, or to put over as a covering;" the word translated covering (verse 15) comes from the word *peribolaion* from *penballo*, to throw around. The expression (in verse 10) "power on her head," or "sign of authority," comes from the word *exousia*, signifying a special covering.

Finally, let us not lose sight of God's arrangement, but hold to the "sign of authority," thereby being one in Christ.

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THE SISTERS' HEAD VEIL:

...OR...

The Token of Authority for Christian Women When Praying or Prophesying.

BY S. Z. SHARP.

Explanations of 1 Cor. 11: 1-16.

1. BE ye followers of me, even as I also am of Christ.
2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.
3. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
4. Every man praying or prophesying, having his head covered, dishonoureth his head.
5. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.
6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
8. For the man is not of the woman; but the woman of the man.
9. Neither was the man created for the woman; but the woman for the man.
10. For this cause ought the woman to have power on her head because of the angels.
11. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
12. For as the woman is of the man, even so is the man also by the woman; but all things of God.
13. Judge in yourselves: is it comely that a woman pray unto God uncovered?
14. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15. But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16. But if any man seem to be contentious, we have no such custom, neither the churches of God.

During our Bible term the first sixteen verses of 1 Corinthians 11 received the most searching investigation. The Greek version was used as the basis of investigation, and the various translations were used as aids. The renderings of commentators were frequently quoted, and Greek scholars gave the meaning of each word as the investigation went on.

Verses 1 and 2. The word "ordinances," original *paradosis*, sometimes translated "traditions," means doctrine or instruction handed down by word of mouth or epistles. 2 Thess. 2: 15. These "ordinances" which we are about to consider are not Paul's opinions of what is expedient according to the custom of the day, but he says himself, "I have received of the Lord that which also I delivered unto you." Verse 23.

Verse 3. *Woman is subordinate to man as man is to Christ and Christ to God.* This subordinate relation of woman to man is not of that servile kind as seen in oriental and heathen countries, but a relation of love, as that between the Father and the Son, and between the Son and his apostles. "As the Father hath loved me, so have I loved you." John 15: 9. "As the church is subject unto Christ, so let the wives be subject unto their own husbands in everything." Eph. 5: 24. "Husbands, love your wives." Verse 25.

Verse 4. *The man praying with his head covered dishonors his head, Christ.* A man while in public religious services with head covered, first dishonors his own head. Rom. 6:

22. Secondly, he dishonors his head, Christ, whom he represents. "We are ambassadors for Christ." 2 Cor. 5: 20.

Verse 5. *The woman praying or prophesying with her head uncovered dishonors her head.* Paul as emphatically forbids man to pray or prophesy with his head covered as he forbids woman to pray with her head uncovered. It is a matter of divine law, not of custom. It is popular at the present age for men to pray bareheaded, hence it is not criticised. It is not popular for woman to have "the sign of authority" on her head, hence the world and the flesh protest against the requirement of God, and try to twist Paul's language from its natural meaning.

Verse 6. *A woman who would appear in public worship and not have her head properly covered would deserve to have her hair shorn or shaven.* This verse proves that Paul could not mean that woman's hair could be used for a prayer covering, for if she should come into the assembly without having her head covered with hair, how could she be shorn?

Verse 7. A man ought not to pray with head covered, because of his relation to Christ, being the image and glory of God. For a similar reason a woman ought not to pray without her head being covered, because of her relation to man.

Verses 8 and 9. These verses explain more fully woman's relation to man, and form the introduction to

Verse 10. A woman when praying or prophesying should have a "sign of authority" on her head because of the angels, or heavenly messengers. The "sign of authority" in this verse in the original is *exousian* from *exousia*, a

sign of power, and not *katakalypto*, as used in verse five, which has been used as a sign of subjection, a veil. We have not found a single case in the New Testament where *exousia* means subjection; but in Matt. 9: 8 and 10: 1 it means power to do something. In John 10: 18 and Acts 5: 4 it means liberty or license. In Matt. 8: 9 and 28: 18, power vested in one authority. In Matt. 9: 6 and 21: 23, right, authority, full power. In John 1: 12, dignity, prerogative. In 1 Cor. 11: 10, an emblem of power, honor, dignity.

This throws a flood of light on Paul's language. He states a principle. He says a woman while praying or prophesying should have a sign of power on her head. Nations have had their signs of authority, or ensigns, as far back as the days of the Israelites when Moses commanded the host. Num. 2: 3-25. To be a sign of authority an article must be recognized as such. A piece of sailcloth on the top of a ship's mast would not be recognized as a token of authority. The "stars and stripes" is so recognized because our nation adopted that emblem as its ensign. A bonnet is used for protection of the head, but has never been adopted as a sign of authority. A hat is used for protection or it may be to illustrate a worldly fashion, hence could not at the same time, be a sign of authority. Even a veil as usually worn would be unsuitable in most nations, since it has for ages been used as a sign of subjection, and could not be used as a sign of authority and of subjection at the same time. The plain, white cap is not used for the protection of the head against cold or heat. It is not a sign of a worldly fashion. It has no other meaning except that for which it is worn,—a token of authority. It was used by the primitive church (Tertullian) and has been so continued by the church to the present—the most suitable and

convenient for the purpose intended, as much so as the American flag is used for its purpose.

"Because of the angels," or ministering spirits. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. "For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18: 10.

Verses 11 and 12. Although woman by creation is subordinate to man, nevertheless in Christ Jesus there is neither male nor female. Gal. 3: 28. The idea seems to be this: Although woman's relation to man, as arranged by creation, is not to be disturbed, yet woman may have power delegated to her to pray and prophesy in public on condition that she wear on her head this token of delegated power, since in Christ there is no distinction of sex, while in nature this distinction must remain.

Verse 13. An appeal is made to the church to consider whether it is proper for a woman to pray unto God uncovered. It being a fact that heathen women served in their temples with their heads uncovered (*"Æneid,"* Book 6, line 48), the church at Corinth could easily judge how improper it would be for Christian women to conform to a heathen custom. But if any man seemed to contend for the heathen custom, well could Paul say, "We have no such custom, neither the churches of God." Verse 16.

Verse 14. Nature teaches that it is a shame for a man to have long hair. After presenting his arguments based on the relation of woman to man in creation, and her relation to the angels, Paul draws his third argument from the provisions of nature.

Verse 15. A woman's hair was given her to be thrown around her as a mantle. The original word in verse 15, which is translated "covering," is *peribolaion*, from *periballio*, to throw around as a mantle. A woman's hair is no more given as a covering for her head than is man's. When in a natural position her hair does not cover her head as much as man's hair covers his. It was not intended by nature as a special covering for her head, but for the upper part of her body, or as the original has it, for "that which is around." Her hair is not a sign of authority, and never was. The specific purpose of woman's "long hair is a glory to her,"—never a token of authority.

Verse 16. In 1 Cor. 1: 11 Paul says, "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are *contentions* among you." Now in verse 16 he says, "But if any man seem to be contentious, we have no such custom, neither the churches of God." It is evident that some in the church at Corinth kept the ordinances as delivered by Paul, and this part of the church he could praise. Verse 2. It is further evident that some were contentious and did not observe the proper manner of prayer, and of observing the Lord's Supper. These departures from the order, or heresies (verse 18), called forth the instructions in this chapter.

DEDUCTIONS.

1. The church at Corinth was out of order in regard to the prayer covering and the manner of eating the Lord's Supper.

2. It was the custom of the Jewish women and those of nearly all oriental nations to wear a veil (*katakalupto*), in token of woman's subjection to man.

3. The work and religion of Christ restores woman to the position she occupied before the fall, and leaves her in her original relation to man.

4. She has further a power delegated to her to pray or prophesy on condition that she has a sign of authority on her head,—*exousian echein epi tes kephales*.

5. The woman's hair was given her for her glory, something thrown around, *peribolaion*, but never as a sign of authority.

6. The three words translated "cover," "power," and "covering," in verses six, ten and fifteen, are different in form and meaning in the original, and correspond to Paul's three arguments in favor of a woman having a proper covering on her head in time of worship

PRACTICE OF THE PRIMITIVE CHURCH.

"Christian men, in ancient days, prayed with uncovered head, according to the apostolic injunction. (1 Cor. 11: 4, 5.) Chrysostom's comment on the passage shows clearly that this was the practice of his own time, as well as the apostolic age. Tertullian (Apol. c. 30) says that Christian men prayed with bare head, as having no need to conceal a blush, insinuating that the heathen might well blush for some of the prayers which they uttered; and Cyprian may perhaps be alluding to the same custom when he says (*De Lapsis*, c. 2), that the head of the Christian was uncontaminated by the head covering of the heathen sacrificer. On the other hand, as both the apostolic precept and the custom of the East made it indecent for women to be seen with uncovered head, the women of the Oriental and African churches covered their heads not only in the

congregation, but generally when they appeared in public. The breaking in upon this custom, led Tertullian to write his treatise *De Virginibus Velandis*, in which he contends that not only matrons, but maidens, who had been allowed a somewhat greater license, should cover their heads effectually. He is especially severe (c. 17) on those who wore a simple band or fillet, which did not cover the top of the head; or laid a mere slip of linen on the top of the head, which did not reach even to the ears. He insists that the veil or head covering should, at any rate, come down to meet the top of the dress."—*Christian Antiquities*, Vol. 1, page 761.

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WOMAN'S WORK.

THERE are numerous reforms which would vastly better us as a nation. But what we especially need throughout the breadth of the land is a downright, genuine *moral* reform. A reform of this kind would necessarily touch upon dress, customs, amusements and the dinner table; as each thing specified is closely related either to morality or immorality.

To make such reformation successful and effectual, however, woman must become the leader. By this I do not mean to say that she need necessarily organize into clubs, and govern her co-laborers by a code of parliamentary rules. I have heard of clubs like these where ladies assemble in what they call reform work, to discuss such questions as, "The Relation of Woman to Fashion," "The Impropriety of Bearing Children," "How to Manage Husbands," etc. With due respect to all who differ from me, I make bold to assert that, in my opinion, these clubs themselves, are in great need of a speedy reformation.

We need only glance around us to be convinced that morality is at a low ebb. The enchanting ball-room, the races, the opera and the theatre are fast leading our young men and women to immorality and degradation. Society does not condemn these evils. The exciting play fills the youth and maiden with admiration, and they pronounce it highly interesting, and consequently very good. Fathers who would shrink from beholding their sons enter a saloon,

unhesitatingly accompany them to the races; mothers who would turn pale at the sight of a brothel, without a blush discuss with their daughters the charms of the bewildering ball. Society openly denounces the branded haunts of the vicious; but, somehow, there seems to be nothing so popular as *gilded sin*.

Ah, were the crimes of one night alone recorded, how we would shrink back from the awful record and blush! But flashing chandeliers and frescoed walls, and upholstered furniture, and brussels and lace, and fragrant flowers, and magical fountains, and siren music, and sparkling wines, and dreamy allurements, and poetic vows and genteel liberties gild sin beautifully! The waltz is delightful. It flushes the face, and quickens the pulse and deadens the sense, and carries the victim away into a world of dreams; but after a while the spell is broken and she awakes. She is in no gay parlor now. Neither are there blazing chandeliers, nor shimmering fountains, nor delicious flowers, nor enchanting music; neither are there dreamy vows breathed in her ear. She has gone from the gilded bowers forever, and is henceforth an outcast from society, a branded thing,—a *fallen woman*!

The picture is not overdrawn. Many a lost woman can trace her ruin to the gilded ball-room. Many a poor Magdalene can testify it was there she received her first lesson in sin. With facts like this before us, is it not high time for woman to come to the rescue? With society so corrupt, is it not high time for a speedy and an effectual reform?

But how shall the reformation be accomplished? In the first place, let woman learn to know and appreciate her sphere. Let her rise to the highest plane of her moral dignity, and spurn the deadly sin that walks in gilded guise

Impure literature, impure men and impure amusements are fatal to a woman's soul. Let her read no book simply because it has a gilded cover, trust no man simply because he has a gilded tongue, enter no immoral place, simply because the entrance leads through flowers and plate glass and burnished gold. If she be a maiden, let her wed no man who tampers with wine, and shuffles cards, and stains his lips and morals with the fashionable cigar. If she be a mother, let her teach her daughters that the theatre, the ball and low-necked dresses are an abomination to woman-kind. Above all things let her be brave. It required bravery on the part of Mrs. Hayes to banish wine from the tables at the White House. It required bravery for Miss Willard to consecrate her life to a work for the advancement of social purity. It required bravery for Christian women to erect refuges here and there for their fallen sisters; and it requires great bravery for you and me to carry on the reformation where sin and iniquity abound.

There is another step which woman must take in the moral reform work, namely, to repeal that cruel stone-the-woman-let-the-man-go-free law. She must believe and teach that purity of life is equally binding upon man and woman, and that if one fall, both are in the transgression. In order to be a true reformer she must proclaim the virtue of Christ's blood as a healing power for sin, and to prove her doctrine by her works, she will clasp the stained hand in her own, and lead the erring to a higher and a purer plane of life.

It is a sad fact,—yet a fact which cannot be denied, nevertheless,—that if a woman fall, it is a *sister* who first casts the stone at her, and then she clasps that betrayer's hand, which is so foul and black with crime, and at God's

holy altar gives her life into the keeping of him, who murdered the soul of a sister woman! Society has decreed it so; but, oh, for a pen of fire, that I might write in burning words upon our hearts the cruelty of such a custom! How shall it be on that day of scorching flame, when men shall wither with a mystic fear, and all shall stand before the one true Judge? Shall *sex* then make a difference in sin? Will he, the Searcher of the hidden heart, in his unerring and divine decree, condemn the woman and forgive the man?

If we had more reformers, such as Mrs. Child, and Hannah Cox, and Caroline Soule, and Harriet Beecher Stowe, woman would be taught that her mission is a higher one than to occupy a box at the opera, and her talent too brilliant to be wasted on the fashion plate. Had we more Frances Willards and Sarah Boltons and Julia Ward Howes, our sisters would learn to prize their womanhood as a thing too precious to be dragged down to a drunkard's hell. Then there would be fewer drunken husbands, fewer cases of wife-beating and fewer divorce suits in our courts. I wish we had more mothers who would teach their daughters, that, after all, the highest mission woman can fill is to become the wife of some good man, and bear children to be a tie between them. In this age of the world the holy institution of matrimony is horribly sacrileged. Too often it is entered only as an escape from disgrace, and profaned into a license for the perpetration of lust and crime. Society has decreed that the bearing of children shall be left to the lower classes; and I state from authority that in the City of New York alone, there are thousands of fashionable women, who, before entering wedlock, become criminals by having their physical organization deformed for the purpose of defeating the divinely-appointed object of marriage.

This sort of aristocratic murder assumes divers forms, and I much regret to say, the diabolic work is carried on all over our land, even by those who profess to be followers of Christ. Murders of this kind are generally considered to be people's own private affairs. Society has made the crying evil popular, and every day the truth of the adage becomes more apparent, that "marriage covers a multitude of sins."

It is an awful thought to contemplate that on the day of judgment the blood of innocents shall cry out against these foul destroyers! Ah! were the sins which are now committed under the guise of wedlock, in all their hideous blackness, recorded, who would dare to read the record? Right here a great reform is needed, yet we utter no word against the lawless slaughter; and if we happen to read an article or hear a lecture which touches upon this phase of immorality, our modesty is shocked, and we have neither the desire nor the strength to stay the blood-red hand of crime and teach the everlasting truth that "*no murderer hath eternal life.*"

On her return from an extended tour, a lady was asked what most impressed her while in Europe. "Lucretia Mott," was the instant and reverent reply. And of this sainted woman it was also said: "Beholding the hollowness and falsity of society as it exists, she sometimes yearned for a reformation as though her heart would break." Having done what she could, she has gone to her reward, leaving us to complete the work which was many years ago begun. The important question is, *Will we do it*, or shall we remain indifferent and let the morals of our nation grow more and more corrupt, until we are all lost in the whirlpool of final degradation?

Nature confirms the science of heredity, and if heredity be not a farce, it lies within the power of woman to reform the coming generation. Yes, my sister, you may incline your child for good or evil, for a life of shame or a life of purity, before its advent into the world. Many examples there are in proof of this, conspicuous among which stands that one of America's most brilliant poets,—Edgar Allen Poe. Many of his admirers have marvelled and bewailed the fact that a man at once so young and gifted, so great and so beloved should choose the vile haunts of dissipation and go from bad to worse, until swallowed in a dishonored grave. Why such extremities of talent and depravity should fill the same brain, the following short, paraphrased paragraph from his biography explains: "Just at the time when the woman should have been exposed only to the good and the pure, Edgar Allen Poe's beautiful and gifted mother appeared at the theatre as one of the principal characters in the highly exciting tragedy of 'The Burglars.'"

The skeptic may say that by the merest coincidence it only happened so, to which I add, then similar coincidences are apparent in every family, of every tribe, of every nation.

Luke, in the forty-fourth verse of the first chapter, tells concerning a certain holy woman who was so rejoiced at meeting the mother of her Lord, that her unborn babe leaped for joy. Dare any skeptic, however great a philosopher, say this was a mere coincidence also?

The science of phrenology and psychology alike teach that the traits and impressions of the mother are transmitted to her offspring, be they love and virtue, or lust and hatred. Observe the man of a degenerate parentage, and let his crimes and passions prove this doctrine.

In this tract on "Woman's Work" I have used plain terms,—so plain, I hope, that all will be able to understand, and none able to forget. And now, my sisters, I close by saying, Since unto us is assigned this mighty reformation, let us, ourselves, "go on to perfection," and then reform the world by bringing up our children "in the nurture and admonition of the Lord."

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Secret Prayer.

PRAYER is the act of faith—the outpouring and overflowing of the soul into eternal wisdom and love. It is the gaze of the spirit at truth, the sighing of the heart for supreme beauty. It is the smile of the child to its mother; the whispering of the beloved in the ear of his spouse; the heaviness of the bride in the absence of the bridegroom; the yearning of the traveler for home and fatherland. It is the eternal life of intellect and love; the life of God on earth; the sweet joy of a loving soul dilating in an ocean of love.

They who have not been true, or great, or useful, have not been men of prayer, and so far have proved that, with whatever they communed, they lacked a communion with *goodness*, and consequently with God. The purest religious systems and, so far as we know, all religious systems, enjoin the exercise of prayer. He who employs it is in union with one of the highest laws of his being. He who neglects it, neglects his own soul. He who will not pray, or cannot pray, or does not pray, is out of tune with the highest beings. There is a blank in his spirit. If there is one who thinks prayer is useless, who from any cause is not in the habit of prayer, let not this thought escape him,—the absence of prayer, or of desire to pray is a blank in his highest being. Jesus prayed, angels pray—all holy beings pray; they must commune with God. Prayer is not always asking for something. Prayer is praising, giving of thanks. Prayer is communion,—your little child communes with you even when it has no petition to present.

It is not about public prayer that we are at present concerned, but about private or secret prayer. It was our Lord's injunction to the multitude who heard him on the mount of Beatitudes, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

"Enter into thy closet, . . . shut thy door,"—why such privacy, such secrecy?

1. Because such prayer demands seclusion. When a man thus prays the world is too profane and treacherous to be a witness of it. The Christian is another great High Priest entering *alone* the Holy of holies, and with trembling hand, sprinkling the mercy-seat. No human eye must witness the transaction; no human ear must hear

“ . . . the soul's sincere desire,
The motive of a hidden fire
That trembles in the breast.”

2. Because it is in secret that the Christian, like all eminent saints, derives his strength. It is when Moses is *alone* on the mount which “burned with fire” that his countenance receives the impress of divine effulgence. It is when Elijah finds himself *alone* on Mt. Horeb that he receives strength for the long forty days' journey. It is when Daniel prays *alone* in his house, three times a day, that he can face royal decrees and lions' mouths. When Jonah is *alone* in the whale's belly, courage is given him to praise, love and adore. When Christ is *alone* in Gethsemane, God's angel comes strengthening him. Paul prays *alone* in Damascus, in the street called Straight, in the house of Judas, and he rises to his feet with the martyr's courage.

Secret prayer is not only confined to solitude and solitary places. We may pray very solitarily in the largest and noisiest crowd and still be in our closet, the door “shut,” for to “enter into one's closet” (besides the literal meaning) means also to “be in the world and not of it,” to hear the din and clamor of the world and have nothing to do with it. The Christian carries his sanctuary in his heart, and, like the old tabernacle, transports it everywhere.

But in secret prayer we must not neglect its essential, *viz.*, contemplation. It is a state in which the Christian, after having finished petitioning in a most solemn attitude, by a strong effort of the will, becomes absorbed in the Infinite. With faith he removes the sacred veil and penetrates Jehovah's sanctuary. He sees God, and becomes enraptured in contemplation; he “beholds the beauty of the Lord” and “God in his sanctuary.”

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WHAT SHALL I DO

WITH THE

COMMANDMENTS OF JESUS?

THE Bible is a great book given by a great author, containing great truths. For convenience in study it may be variously divided. We may study it by authors, by subjects or books; you may consider it in the light of history, prophecy or poetry; or look at it as consisting of facts, commandments and promises. These are all good divisions. Let us take the last,—facts, commandments and promises. As each has a distinguishing characteristic peculiar to itself, let us take but one of the three, viz., commandments, for our study.

What is it that distinguishes a commandment from a fact, or a promise? Let us see. "And seeing the multitudes, he went up into a mountain." Matt. 5: 1. This is simply a statement of what happened—a fact. What shall I do with it? Believe it. Again, "I will not leave you comfortless; I will come to you." John 14: 18. This is a statement of something that was to be; it was a promise to the disciples and also to us. As a promise it gives me something which I may hope to enjoy. Again, "Love your enemies." Matt. 5: 44. This statement differs from the preceding; it is a commandment. It is not a promise for which I may hope; and simply to believe that Christ said it is not enough. It enjoins something upon me; it asks that of me which requires obedience. So we have facts to believe, promises to realize, commandments to obey. Take from them these characteristics and you destroy that for which they are designed.

Obedience to God's commandments is reasonable, disobedience unreasonable. God is all-wise; he showed his

wisdom in creating man with a will free to choose his own course. He is just; he showed his justice both in warning man that partaking of the forbidden fruit meant death, and in punishing man for his sin. He is love; he showed his love in offering his only Son as a ransom for our sins. God, possessing wisdom to an infinite degree, must know what is for man's good much better than man himself; and when he gives any commandment it can be given only as an outgrowth of his love towards us. To live neglectful of his will and disobedient to his commandments is to deny that he has these attributes which we have just mentioned. Sometimes pupils disobey their teachers; employees, their employers; and subjects, their rulers,—because unjust things are required. Will you, dear reader, disobey God on the same grounds?

What does Christ say on this point? "Ye are my friends, if ye do whatsoever I command you." John 15: 14. The desire for friends is natural; it is universal. The choosing of a friend is a matter of prime importance, for one must partake of the nature of those with whom he associates. As we sing,

"What a friend we have in Jesus,
All our sins and griefs to bear,"

do we remember his words, "Ye are my friends, if ye do whatsoever I command you"? Well may we sing of him as the sinner's friend when we recall his words of compassion for her whom all would stone; his weeping over Jerusalem as he looked down upon it, and his prayer on the cross for those mocking and crucifying him.

Again, "If ye love me, keep my commandments," John 14: 15; "If a man love me, he will keep my words," John 14: 23; "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love," John 15: 10. The one thought underlying these sayings is, that the man who tru-

ly loves Christ is obedient to his teachings. We often think of how we love the Savior and tell it to others, wholly forgetting that he has given to the world this very simple test by which they may know where we stand. There is a tendency in human nature at times to neglect what seem to be trivial matters. Like King Saul we are very apt to presume that the Lord does not mean just what he says, losing sight of the fact that "to obey is better than sacrifice." This evidently shows that obedience is a test of character, a proof to all of how much we really love Jesus. Reader, if you love him, remember his words, "Keep my commandments." Remember also that obedience is a natural outgrowth of love.

What is this life for? Are we born merely to live our few short years and then pass away forever? Oh, no! We are heirs to more worlds than one; the world to come is ours too; the unseen world to which this life is the stepping-stone. This life is the school in which we are to prepare for the one to come; obedience is the lesson we need to learn. Since we are impure and sinful, unfitted for heaven, it behooves us to remember the words of 1 Pet. 1: 22: "Seeing ye have purified your souls in obeying the truth" Are we very far from pure? We do well to remember that the Bible throughout contains the highest teachings the world has ever seen, and that those who followed it most closely have been the noblest and purest. The fruits of obedience, considered merely for this life, are great. But that is not all—obedience is closely connected with salvation. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. Again, "And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46. Evidently two classes are here spoken of, those that *say* and those that *do*.

Read the verses following these references and see to which class you belong. Are you the wise or the foolish

man? If Christ does mean what he says here, what, oh what will be your doom if you obey not his holy will! "What shall be the end of them that obey not the gospel of God?" 1 Pet. 4: 17. Do these words refer to you? Yes, you must be judged by them. "He that rejecteth me, and receiveth not my words, hath one that judgeth him in the last day." John 12: 48. This word which is to be your judge will stand forever. "Heaven and earth shall pass away, but my word shall not pass away." Matt. 24: 35. This Word is the only written revelation we have from God; we have not even the promise of another. Not only this, but an awful curse is pronounced against those who take away from or add to this revelation. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19. Disobeying is either taking away or adding to, or it may be both.

Reader, with these truths staring you in the face, what will you do? Are you so keeping all the Savior's commandments that you can be favorably judged by his Word? Will you not take the Gospel, read it, study it, and pray God for a desire and a disposition to obey it?

Because he loved you, he gave it; because you love him, obey it, that you may be a true follower, known to all. The good disciple is ever asking, "Lord, what wilt thou have me to do?" While he knows it is his duty to obey, yet, because he trusts the Master implicitly, he thinks of it more as a glorious privilege given to him. His obedience is not one of fear and punishment; it is cheerful, loving, entire,—as the servant of Christ he does the will of God from the heart. Eph. 6: 16.

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Why I Love My Church.

I AM a member of the "German Baptist Brethren" church, or Brethren, commonly called "Dunkards." I confess frankly my love for my church, and thus in part give answer to many who ask a reason of the hope that is within me. 1 Peter 3: 15.

1. I love my church because she believes in God, the Creator and Father of all; Jesus Christ, the Son and Savior, into whose hands has been given all power in heaven and on earth; the Holy Spirit, the Comforter and Sanctifier, dwelling in the hearts of his people in this present age. Matt. 28: 18-20.

2. I love my church because she believes in the past resurrection of Jesus, and in the future general resurrection, and that the redeemed of all the ages shall dwell with him in glory throughout eternity. 1 Cor. 15: 14-20; 2 Thess. 14: 14-18.

3. I love my church because she takes absolutely safe ground with reference to conversion. Faith and repentance, considered as prerequisites, and the baptism of the believer, place him at once into full fellowship with the church, even as in the days of the apostles. Where restitution is needed it is required, but otherwise repentance may consume a very short time. Acts 2: 38.

4. I love my church because she believes in and invariably practices trine immersion, the baptism taught by Christ, practiced by the apostles, and sustained by profane history. In this the candidate while in a kneeling posture is immersed face forward three times, verily "into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28: 19.

5. I love my church because she interprets literally the Word of God, whenever common sense will permit such an interpretation. She believes that Jesus in person, and the Holy Spirit by inspiration, spoke to the people in such terms that they could clearly understand what was asked of them as believers. Mark 10: 15.

6. I love my church because in the evening before the supper, even as Christ with his disciples on the night before the crucifixion, all engage in the humble, simple service of washing one another's feet. John 13: 14.

7. I love my church because she continues to celebrate the apostolic "love-feast," the *agape*, or Lord's Supper. Jude 12, R. V. On evenings appointed for the purpose, all assemble, and, even as Christ with his disciples on the night before the crucifixion, eat together a common meal, looking forward to the time when the righteous of all ages shall be called to the marriage supper of the Lamb Rev. 19: 9.

8. I love my church because in the evening after the supper, even as Christ taught his disciples on the night before the crucifixion, all partake of the holy Communion, breaking the bread and tasting the wine, representative em-

blems of the broken body and shed blood of our Lord and Savior Jesus Christ. Luke 22: 19, 20.

9. I love my church because she has not forgotten or neglected the oft-repeated apostolic injunction, "Salute one another with a holy kiss." And hence among us it is a very common thing that men greet men and women greet women with the kiss of charity. 2 Cor. 13: 12.

10. I love my church because within her borders the common people find themselves at home. The principles of Gospel plainness (1 Peter 3: 3, 4) are endeavored to be carried into effect, thus placing all on an equality in that respect, besides teaching some important lessons in personal economy from a Gospel standpoint. Mark 12: 37.

11. I love my church because she believes in and practices anointing the sick with oil in the name of the Lord, as even the Holy Spirit hath directed, and the apostles often practiced. Mark 6: 13. There are those within her borders who have taken strong hold upon the Lord, and have been healed physically. James 5: 14.

12. I love my church because brother goeth not to law with brother, and the divine is always preferred above the civil law. 1 Cor. 6: 7.

13. I love my church because she makes a practical application of the great truths taught by Christ in his sermon on the mount, and with her "Resist not evil" is neither theory nor dead letter. No loyal Dunkard was ever found in war, neither does he encourage the spirit thereof. 1 Thess. 5: 15.

14. I love my church because of her early position with respect to slavery. In 1782 this decision was adopted: "Concerning the unchristian negro slave trade, it has been unanimously considered that it cannot be permitted in any wise by the church, that a member should or could purchase negroes, or keep them as slaves." If all professing Christians had held our Gospel faith, slavery and war would never have disgraced our fair land. James 2: 9.

15. I love my church because she is a great temperance society. In 1778 she first records her position on the question, and she has maintained it ever since. No Dunkard may deal in or manufacture intoxicants. Prov. 20: 1.

16. I love my church because she insists that her members keep themselves separate from the world, and encourages no compromise with it. No one is attracted to her fold except by her Gospel privileges. Rom. 12: 2.

17. I love my church because she stands in continual opposition to the secret, oath-bound society; 1804 first records that position. John 18: 20; Matt. 5: 33-37.

18. I love my church because she loves her poor and takes care of them. Homes, not poorhouses, are sustained, and where there are no homes her poor are otherwise properly cared for. John 13: 35.

19. I love my church because she spends no time in deciding whether or not a command of God is essential to salvation, it being sufficient that he has given it. Acts 24: 14.

20. I love my church because she is liberal in matters that are merely opinions, in which there is reason either to accept or reject, and which do not change the present manner of life or affect the eternal fitness of things. Eph. 4: 2.

21. I love my church because she is strict in matters that pertain to salvation and grace, concerning which the Book plainly teaches, "Thus shalt thou do." Rev. 22: 19.

22. I love my church because, though she would have all men saved, she believes that it is more fitting that the kingdom of heaven be clean than crowded. Matt. 5: 13.

23. I love my church because all applicants for church membership openly profess their willingness to adopt the heaven-given standard as the rule governing Christian life and conduct. Matt. 18: 15-17.

24. I love my church because she does not boast of the men and the work of "our denomination," but because she speaks gladly of the men and the work of our faith Eph. 4: 5.

25. I love my church because, although she has her schools and colleges, her ministers are preferred on the standpoint of spiritual enlightenment rather than intellectual attainments. Whatever preparation the sermon may receive, the preacher is reliant upon the Holy Spirit for his pulpit ministrations. Very little paper is taken with him there. 1 John 2: 20.

26. I love my church because so many of her homes have family worship, nearly all give thanks before partak-

ing of a meal, kneeling in prayer is encouraged, and frequent use of the Lord's Prayer is made. 1 Thess. 5: 18.

27. I love my church because she protects her Communion table. Although "close Communion" is unpopular, she pays an annual church visit to all her members before Communion and asks if each one is in the full faith of the Gospel, if each is at peace with all people, and if each is willing to labor for increase of holiness. If any one cannot give affirmative answers, he is recommended not to commune until he can do so. Thus the Communion is restricted even among ourselves, and it is regarded as a very sacred thing. Rom. 14: 23; Heb. 13: 10.

28. I love my church because she looks forward with faith and earnest effort to the time when missions shall encompass the earth. Matt. 24: 14.

29. I love my church because her government is co-operative. She has her elders and ministers and deacons, but all members, old and young, male and female, have equal right to speak and be heard in her councils, to frame any question, to vote on all questions of church polity, to vote in all elections for officers or delegates, to vote to retain or disfellowship any unruly member, etc. There are three conferences, the local or congregational, the district, and the general or annual. The local conference consists of all the members of a congregation. The district conference is composed of delegates chosen at the local conferences. The Annual Conference consists of delegates, first, from the local conferences, and second, from the district conferences. Any paper becoming a decision of the church

must arise in the local congregation and pass its council, then pass the district, and then both parts of the Annual Conference. Rom. 12: 10.

30. I love my church because holy men of God, connected with the memorable pietist movement in Germany, not impelled by the heat of argument and enthusiasm to "break away" from the "old church" and all her ways of doing, whether good or not, after spending many days in fasting, in Bible study and historical research, arrived at the apostolic ways, and adopted them. The work began quietly and earnestly; it grew amid persecution; it flourishes to-day in the United States, Canada, and parts of Europe; and the church which I love is what it is by the guidance and blessing of the Almighty Father. Matt. 18: 20.

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Saturday or Sunday,--Which?

SEVENTH-DAY Baptists, Adventists and Sabbatarians of all shades and types pretend that the keeping of the first day of the week, commonly called Sunday, instead of the seventh, commonly called Saturday, is an invention of the Roman Catholic church and that Protestants cannot prove its observance through the Bible, but only through the written or unwritten tradition of the corrupt church of Rome. To this we say that Sunday, under other names, is mentioned in the New Testament and that it was already kept and hallowed in the time of the apostles.

1. In Rev. 1: 10 we find a special name given to the first day of the week. John calls it the Lord's day. In Acts 20: 7 we are told that Paul remained seven days in Troas and that on the first day of the week the disciples came together to break bread. The same apostle wrote to the Corinthians, 1 Cor. 16: 2, "Upon the first day of the week, let every one of you lay by in store as God has prospered him." Although these words do not directly imply that public services, as we understand them, were held on Sunday, yet they seem to indicate that the first day of the week was already a holy day, and that deeds of charity were considered as particularly expedient on that day. Heb. 10: 25 shows that the early Christians at the time the epistle was written had already special meeting days, and the above mentioned passages show that the keeping of the Sunday commenced in the time of the apostles.

2. Others still are endeavoring to prove that the change from Saturday to Sunday was a heathen institution, dating from the days of the Emperor Constantine, about A. D. 320. But we might safely challenge any of our opponents who affirm that Sunday was a chief holy day of paganism to advance a single passage from either a heathen or a Roman author which speaks of a weekly holiday in honor of the Sun. The Romans had an annual holiday in honor of the Sun, but not a weekly one. It always fell on Dec. 25, which now commemorates the nativity of Christ.

3. Christianity bases the keeping of Sunday on the resurrection of Jesus Christ who rose from the dead on the first day of the Jewish week. It is worth our consideration that the four evangelists point out very exactly the day of our Lord's resurrection; a thing which does not occur in many important events of the life of our Savior, namely his birth, baptism, transfiguration, etc., the Holy Spirit thus making the day precious and memorable to the followers of the crucified Jesus. It is no doubt for this reason that the primitive church held her religious meetings on that day and that the Christians of subsequent ages have followed this apostolic example.

Punctilious Sabbatarians must not forget that Saint Paul absolutely rejected the Sabbath day with circumcision. Gal. 4: 10; 5: 2-6; Col. 2: 16, 17.



THE SABBATH

-- AND --

THE LORD'S DAY.

THE SABBATH.

"Remember the sabbath day, to keep it holy."—Ex. 20: 8.

THE LORD'S DAY.

"This is the day which the Lord hath made."—Ps. 118: 24.

BY I. J. ROSENBERGER.

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The Lord's Day and the Sabbath.

BY I. J. ROSENBERGER.

THE SABBATH.

"Remember the sabbath day, to keep it holy."—Ex. 20: 8.

THE LORD'S DAY.

"This is the day which the Lord hath made."—Ps. 118: 24.

CHAPTER I.

The Sabbath was Given in the Wilderness.

The first time the institution of the Sabbath is named in the history of God's people is in the wilderness, before their eventful halt at Sinai's base, after the lapse of twenty-five centuries of man's history. The allusion is as follows: "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day." Ex. 16: 29. The above text is not only the first record of the Sabbath law, but it is the first time the seventh day is called Sabbath. Shortly after this the Sabbath law was incorporated in the Decalogue, the law given at Sinai. "Remember the sabbath day to keep it holy." Ex. 20: 8. "Remember" implies that the law had been previously given, as seen above.

As proof of the foregoing we offer the following: (a) Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire . . . Thou camest down also upon mount Sinai, and spakest with them from heaven, . . . And madest known unto them thy holy sabbath." Neh. 9: 12-14. He does not say "restore" but "madest

known;" hence the Sabbath was a revelation, something they never knew before.

(*b*) "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. . . . Moreover also I gave them my sabbath." Ezek. 20: 10, 12. Mark the language. "I gave them my sabbath." This language clearly indicates that they did not previously have the Sabbath.

(*c*) They did not know how to prepare victuals for the Sabbath. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." Ex. 16: 22.

(*d*) They did not previously know how to rest on the Sabbath. "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none . . . See, for that the Lord hath given you the sabbath, . . . abide ye every man in his place, let no man go out of his place on the seventh day." Ex. 16: 27, 29.

(*e*) They did not know how to deal with the violation of the Sabbath; the circumstance stands related thus: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they brought him to Moses. . . . And they put him in ward, because it was not declared what should be done to him." Num. 15: 32-34. The reader should be impressed with the weight of this last thought; for it is conclusive, that if the Sabbath had been previously given to the patriarchs as Sabbatarians claim, they certainly would have known how to dispose of the offender.

(*f*) It is a fact that the sin of violating the Sabbath is not once named previous to the giving of the Sabbath in the wilderness; after this the violation of the Sabbath is frequently named. "Ye bring more wrath upon Israel by profaning the sabbath." Neh. 13: 18. "My sabbaths they greatly polluted." Ezek. 20: 13. See Ezek. 22: 8.

A stereotyped expression with Sabbatarians is, "The sabbath was given in the creation week." Their writers say, "The command to observe the Sabbath is associated with nine moral precepts; which are binding upon all men during all time." "Which day do you keep, and why?" Again, "For over four thousand years this day was sacredly observed by the people of God." ("The Christian Sabbath," p. 1. See also "Origin of Truth Found," page 7.) The Sacred Record says, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." Gen. 2: 2, 3. The foregoing text affirms three things:

1. God ended his work on the seventh day.
2. God rested on the seventh day.
3. God blessed and sanctified the seventh day.

The text simply tells what God *did* as a matter of history. The language is not imperative,—nothing commanded. Besides, the record does not say when God blessed the seventh day. Hence the theory of founding the Sabbath upon Gen. 1: 2, 3, is clearly without warrant.

Israel's deliverance from Egypt dates a new era in the history of that people; with this new era there is strong presumptive proof that there was a change in the reckoning of time. "This month shall be unto you the beginning of months; it shall be the first month of the year to you." Ex. 12: 2. In this new era God gave his people a Sabbath not named in any previous one.

CHAPTER II.

The Sabbath was Given to Israel and Those Within Their Households.

"Speak ye also unto the children of Israel, saying; Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations." Ex. 31: 13. "The

Lord God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5: 2, 3. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel." Mal. 4: 4. Here we have Israel's own testimony that the covenant in Horeb was made not with their fathers but with them.

God himself names who shall keep his Sabbaths. "Israel." In a text previously quoted, God again through the prophet says, "I made known to them my holy sabbaths," after which it is said: "So the people rested on the seventh day," in humble obedience to the new law given.

It is further explained that "one law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Ex. 12: 49. Hence Gentile servants or strangers, tarrying in Jewish families, were required to obey the Sabbath law. Under similar circumstances common courtesy requires the same in our society to-day. Hence, nothing is strange in this provision of ancient Jewish law.

Sabbatarians sometimes criticise the expression, "Jewish Sabbath." I remind Sabbatarians that they use in their writings the expressions, "Jewish altars," "Jewish synagogues." In a parallel sense God said, "her sabbaths." Hosea 2: 11. "From even to even shall ye celebrate your sabbaths." Lev. 23: 32. "The adversaries did mock at her sabbaths." Lam. 1: 7.

CHAPTER III.

The Sinaic Covenant Included the Ten Commandments.

I presume the reader is aware that Sabbatarians deny the proposition of this chapter. I have before me a volume,—a discussion held at Chelsea, Mass., in November, 1869, by Eld. Crout, of New York, and Eld. Cornell, of Battle Creek, Mich., both men of ability. On page 86 of said volume, Eld. Cornell says, "All must agree that Moses

used the word covenant in this text (Ex. 24: 8) not as signifying the ten commandments, but the agreement made concerning them."

On page 16, "Two Covenants," by J. N. Andrews, we read as follows: "We say that the first covenant was the solemn contract or agreement between God and the people of Israel concerning the law of God."

Let us quote from the Sacred Record: "And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34: 28. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. 4: 13. See also Deut. 9: 9. In Heb. 9: 1-4, after showing that the old covenant was faulty, hence the necessity of a new, a faultless covenant, the apostle gives an itemized account of what was contained in that old covenant. He starts with "ordinances of divine service, and a worldly sanctuary; . . . tabernacle, . . . candlestick, . . . table and the shewbread, . . . and the tables of the covenant." The texts quoted are too plain to need comment, showing the truth of our proposition at the head of this chapter.

As shown in Josh. 7: 11, Achan violated the eighth commandment, and it is called "transgressing my covenant." In Joshua 23: 16, Israel bowed to other gods; and violated the first commandment. It is said, "Ye have transgressed the covenant of the Lord."

It is conclusive that a covenant includes a contract or an agreement; but what is there in an agreement or a contract, unless associated with the matter agreed about or upon? "All that the Lord hath said we will do," was Israel's agreement at Horeb. What is that agreement worth unless we have the laws and ordinances agreed upon? Hence we close as we began: the ten commandments were included in the covenant in Horeb.

CHAPTER IV.

The Sinaic Covenant was to Cease; to be Abolished.

"For if that first covenant had been faultless, then should no place have been sought for the second. . . . Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8: 7, 8. It would not be difficult to name a number of objectionable features in that old covenant; hence, it was wise to abolish it. Besides the old was but the shadow; the new, the substance. Therefore, "he taketh away the first that he may establish the second." "Wherefore then serveth the law? It was added because of transgressions, till the seed should come." Gal. 3: 19.

To further prove our proposition we call up the following metaphors:

(a) The woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. . . . Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead. . . . Now are we delivered from the law, that being dead wherein we were held." The Romans had become dead to the law, just as we are to be dead to the world. Our union dissolved, our relation is severed.

They were delivered from a law, "wherein they were held," it being dead. The law that held them was the law of Moses, the Decalogue and law of ceremonies. As they were once "baptized unto Moses," so are we now "baptized into Christ."

As Sabbatarians wrestle hard with this figure, this text, hence, to make the facts further plain, we state it thus:

First, Israel was joined to the law of Moses.

Second, Israel, joined with Christ crucified, cancels the law.

Third, Israel becomes joined to the law of Christ. Hence now true Israel is delivered from the law, that being dead wherein they were held.

(b) *The Ten Commandments* were to be done away. "If the ministration of death, written and engraven in stones, was glorious, . . . how shall not the ministration of the spirit be rather glorious? . . . For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3: 7-11.

"Ministration" means service or agency. That the ten commandments were the ministration referred to, is evident, for they were the only ministration or service ever written on stones. It was a ministration of death, because the law of Moses, including the Decalogue, had no grace,—no favor,—was purely a ministration of condemnation,—of death. Even in the sacrifices there was only a remembrance of sin. "Life and immortality has been brought to light through the Gospel." The ministration of the Spirit is the Gospel, for my words (says Christ) are spirit and they are life. It, therefore, was Gospel, "good news," for the apostle to pen for the Corinthians, that the ministration of condemnation and death, given at Sinai, which imparted so much fear and terror, had been abolished; that the ministration of the Spirit,—the Gospel,—remained.

Sabbatarians tell us, "It was the glory on the face of Moses that was done away." Think of the idea for a moment. Think of the apostle writing to the Corinthians for their encouragement, that the glory on the face of Moses, exhibited at Sinai's blazing summit, had been done away fifteen centuries after the venerable patriarch had been dead. The facts are, that glory was a divine, a heavenly glory. That glory never has been done away, and it never will be. It may be transferred, but will always remain. The redeemed will be *glad* in that glory.

(c) It was further good news for the apostle to tell his brethren: "Ye are not come unto the mount that might be

touched, and that burned with fire, nor unto blackness, and darkness, and tempest. . . . For they could not endure that which was commanded, . . . and so terrible was the sight, that Moses said, I exceedingly fear and quake: but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, . . . and to Jesus the mediator of the new covenant." Heb. 12: 18-24. When the apostle tells those ancient Hebrews: "Ye are not come to the mount that might be touched," etc., he does not mean the literal mount, for that would be no news to them; they well knew that. Besides, the terror he describes had ceased long ago; hence he must have meant, they are not come to the law delivered on that occasion, which, as seen clearly, included the Ten Commandments. Hence the apostle would give us the gladsome news, that we are not under the old law, given at Sinai; but are under the Gospel, are come to the loving Jesus, the Mediator of the New Covenant. The entire scene at Sinai was one of fear and dread; even Moses himself said, "I exceedingly fear and quake."

"For they could not endure that which was commanded." That this had special allusion to the Decalogue is clear. Who could endure the manner of keeping the ancient Sabbath? Who could endure the severe penalty of its violated law? WHO? WHO? WHO? Let Sabbatarians answer.

(d) Our proposition is further vindicated in the striking figure of Abraham with his two wives; "which things are an allegory; for these are the covenants; the one from Mount Sinai, which gendereth to bondage, which is Hagar. . . . But Jerusalem which is above is free, which is the mother of us all. . . . Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman." "Cast out the bondwoman and her son." "To be heir with the son of the free

woman," most emphatically means to turn from Sinaic law, the law of Moses, and be joined to Christ. As Hagar and Sarah could not dwell together, so, neither, can the law and the Gospel. When you arrive at the substance, the shadow ceases. "No man putteth a new piece of cloth unto an old garment," or "new wine into old bottles." Sabbatarians violate this teaching; they try to put a new piece of cloth (the Gospel) to an old garment (ordinances and institutions of the law). They vainly seek to join Hagar and Sarah.

As Abraham was called upon to hear Sarah and drive out Hagar, so are we called upon to hear Christ, "for by the works of the law shall no flesh be justified." "So then, brethren, we are not children of the bondwoman, but of the free." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

CHAPTER V.

Sabbaths were to Cease.

"I will cause her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2: 11. This text clearly includes all the days kept sacred by the Jews, and plainly declares that they shall cease. This text and its parallels have a special mission, which is to confront Judaizing teachers, who teach now as they did in the days of the apostles. The apostle Paul gives further evidence on this line as follows: "Blotting out the handwriting of ordinances that was against us, which were contrary to us, and took it out of the way, nailing it to the cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of sabbaths; which are a shadow of things to come; but the body is of Christ."

"Ordinance" is defined, "An established rite, or ceremony." Hence, the keeping of the Sabbath was an ordinance included in the text.

Again, "which were against us." The Decalogue was against us in the following particulars:

1. The penalty was death in nearly every instance.
2. The manner of keeping the Sabbath. (a) They were to do no work. Ex. 35: 2. (b) They were not to go out on the Sabbath. Ex. 16: 29. (c) They were to kindle no fires on the Sabbath. Ex. 35: 3.

3. The law of their ceremonies rendered it a burden.

The above was surely a part of the yoke "that neither our fathers nor we were able to bear." The apostle says, "They could not endure that which was commanded," alluding to Sinai, hence the Decalogue is clearly included in the law "that was against us." Therefore Christ has taken the old law of Moses out of the way, "nailing it to the cross." How clear, then, that "we are freed from the law; that being dead wherein we were held"! Under the old law persons were judged for their meat, their drink and their Sabbaths; but not so under the Gospel. The apostle further explains, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 5. The law governing their ceremonies being past, hence the ceremonies ceased.

It is a fact, however, that Sabbatarians are living in open rebellion against the doctrine of the foregoing text, for in their work, they sit in constant judgment, as to what we eat, drink, and what days are observed.

Sabbatarians tell us that typical Sabbaths are done away, but the weekly Sabbath remains. Hence it is "typical Sabbaths" that are meant by the apostle in Col. 2: 16. The same language that occurs in Col. 2: 16 occurs repeatedly in the Old Testament. I will quote one text, "Be-

hold, I build a house to the name of the Lord my God, . . . to burn before him sweet incense, . . . and for the burnt offerings morning and evening, on the sabbaths and on the new moons, and on the solemn feasts." 2 Chron. 2: 4. Sabbatarians admit that "Sabbaths" in this text includes the weekly Sabbaths. How can they honestly deny that the apostle, in Col. 2: 16, includes the weekly Sabbaths, when the very same list occurs? See also 2 Chron. 8: 13; 2 Chron. 31: 3; Neh. 10: 33; Ezek. 45: 17. The apostle further adds, in confronting Judaizing teachers, "Ye observe days, and months, and times, and years. I am afraid of you." Gal. 4: 10, 11. This is an oft-repeated list of feasts under the law, that certain proselyted Jews were keeping, from which the apostle sought to turn those brethren away. Again, "One believeth that he may eat all things. . . . Let not him that eateth despise him that eateth not. . . . One man esteemeth one day above another: another esteemeth every day alike." Listen to the reproof, "Why dost thou judge thy brother? . . . Let us not therefore judge one another any more." Rom. 14: 2-13. Whatever this text might include, it stands as a bold reproof of the custom of practicing under the Gospel, the feasts and sacred days kept under the law. Hence, Sabbaths were to cease.

CHAPTER VI.

Christ is a Lawgiver.

In Israel God gave his law through Moses, including the ten commandments; hence they are termed the Law of Moses. "Remember ye the law of Moses my servant, which I commanded unto him for all Israel." Mal. 4: 4. "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10: 28. "The law was

given by Moses, but grace and truth came by Jesus Christ." John 1: 17. See also St. John 7: 19; 7: 23; Acts 13: 39.

Under the Gospel God gives his law through Christ, by which Christ became our lawgiver; hence the phrase, "the law of Christ." Moses said, "A Prophet shall the Lord, your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts 3: 22.

At the transfiguration a voice from the clouds said, "This is my beloved Son, in whom I am well pleased; hear ye him." In Israel's prophetic allusion to Christ, the prophet says, "The isles shall wait for thy law." The apostle bids us, "bear one another's burdens, and so fulfil the law of Christ." Gal. 6: 2. James says, "There is one lawgiver." This is evidently the person under the Gospel, vested with "all power," whom God himself said we should hear. This Lawgiver, this Christ, assures us that "no man cometh to the Father but by me." Christ being vested with the high authority as lawgiver, he could well say, "A new commandment I give unto you." St. John 13: 34. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 20. If Moses, who was a type of Christ, though a servant, was a lawgiver, how much more would Christ the Son be a lawgiver, to whom "all power was given in heaven and in earth"?

Christ coming to the Jews as a lawgiver, as their king, teaching a new system, a new order of things, he knew quite well the danger there would be of him being looked upon as a rival of Moses; hence, in his first sermon, he explains: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." In honor to the law, the prophet says, alluding to Christ, "He will magnify the law, and make it honourable." Isa. 42: 21. How did Christ "magnify the law"? Sabbatarians answer, "By vindicating the ten commandments and the Sabbath."

Christ said, "The Son of man is Lord also of the sabbath." That which we are lord of, is subject to our control. The above remark of Christ does not vindicate the ancient Sabbath.

In Matt. 5: 21 Christ quotes the sixth commandment. In the 27th verse he recites the seventh. In the same connection he quotes a number of the different ceremonial laws of the Jews, following each quotation with the peculiar expression, "But I say unto you," which unmistakably indicates that the law he is *presenting* is superior to the law from which he is *quoting*. This law includes the ten commandments. Here again Christ fails to "magnify the law" of Moses by giving it his sanction, as Sabbatarians teach. I therefore repeat the question, How did Christ magnify the law? I answer, By meeting its types and fulfilling its predictions. Christ coming into the world as he did rendered the prophecy of Moses, Deut. 18: 15, Isa. 53, Micah 5: 2, and a score of others, honorable. His coming was proof of the truthfulness of their sayings. Christ coming as he did greatly magnified the law of the temple services, their offerings, their priesthood, by meeting them as their antitype. Having served the purpose intended, they ceased. Surely Christ did not come to break the law but to fulfil it; hence, while "the law was given by Moses, grace and truth came by Jesus Christ." John 1: 17.

Sabbatarian writers make a peculiar classification of the law of Moses. That part of it, governing the ceremonies in their worship, they call "the ceremonial law." The ten commandments they term "the law of God," "God's commandments." We quote from one of their works, entitled, "Two Laws," page 76, "In 1 Cor. 7: 19, the apostle again shows a marked distinction between the two laws; circumcision is nothing, and uncircumcision is nothing. The keeping of the commandments of God, that is, the keeping of the ceremonial law, or its neglect, amounts to nothing, but the important thing is to keep God's commandments."

On page 77, describing the saints who live at the second advent, the Lord says: "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. The faith of Jesus embraces the Gospel, the teachings of Christ. The commandments are those of God the Father,—his moral law, the ten commandments. On page 35, "Truth Found," by T. H. Wagoner, the author says: "We would not ask you to keep the law of Moses nor any of the Jewish ceremonies; they have ceased, but we speak in behalf of God's law and his holy rest day, instituted before the Jewish rites or the Jews themselves existed."

To this we reply, the Bible makes no such distinction. When God called Moses to his great work he said, "Now therefore go and I will be with thy mouth and teach thee what thou shalt say." Ex. 4: 12. Hence, Moses was simply God's mouthpiece; therefore the laws and commandments of Moses were laws and commandments of God. As further testimony, showing that this classification made by Sabbatarians is not true, we name that the law of Moses is termed "*their* law" in St. John 15: 25; "*your* law" in St. John 18: 31; Acts 10: 34; 18: 15; "*our* law" in St. John 19: 7; Acts 24: 6. This language is all true in one sense; but in a higher sense they are God's laws. As to Christ's mission he himself explains, "The Father which sent me, he gave me a commandment what I should say, and what I should speak." St. John 12: 49. Hence the commandment of Jesus and the laws of Christ are all God's. 2 John 4 further explains: "I rejoice greatly that I found of thy children walking in truth as we have received a commandment from the Father." Doubtless alluding to the voice at the transfiguration, "Hear ye him," Christ assures us, "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." St. John 15: 10. In Acts 1: 2 it is said, "He through the Holy Ghost had given commandments." In 1 Cor. 14: 37 the apostle asks us to "acknowledge that the things

that I write are the commandments of the Lord." Hence the teachings of Christ, and of the Holy Ghost, and of the apostles, were all of God. The facts are that God empowered his Son Jesus Christ, and Christ empowered his apostles through the Holy Ghost. The apostle to the Hebrews (1: 1, 2) plainly states that "God, who spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Hence the old and new are all teachings and commandments of God through different mediums, or agents.

Sabbatarians criticise the idea of Christ the Son fulfilling, setting aside, and thus abolishing the Father's law. We explain by quoting: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col 2: 16, 17. The Father's law by Moses was only the shadow of the Father's law given by Christ. The Father's law by Moses did all its Author intended; it was to remain only "till the seed should come." The law was a shadow; the Gospel, the substance. "Heaven and earth shall pass away, but my words shall not pass away."

The reader will, doubtless, be a little surprised to learn that Sabbatarians teach the following: "The New Testament alone does not furnish sufficient instructions upon every moral duty." ("Two Laws," page 90.) Mark the language, "not sufficient," etc., hence that means you must supply some teaching to the Gospel to get a complete system. At the transfiguration God said, "Hear ye him." Sabbatarians say, "Hear Christ in the Gospel and God in the ten commandments." Moses, as previously quoted in his prophetic allusion to Christ, said, "Him shall ye hear in all things that he shall say unto you." In this Sabbatarians add, "and the ten commandments."

Christ, on commissioning his disciples, said, "Teaching them to observe all things whatsoever I have commanded you." "Not so," say Sabbatarians, "as Christ did not embody the fourth commandment in his teaching, therefore Christ's teaching is not sufficient upon every moral duty; hence Christ's teachings must be supplemented with the ten commandments." Sabbatarians, therefore, are guilty of the grave sin of adding to the Gospel of Christ. In this sense they are at variance with the writings of the New Testament.

Upon the other hand, we affirm that this new covenant is faultless, Heb. 8; that we are "thoroughly furnished unto all good works," 2 Tim. 3: 17; that the Gospel is "a perfect law of liberty." James 1: 25. Previous to Israel's exodus from Egypt, they dwelt among other nations and were governed by the laws of the nations in which they dwelt. On leaving Egypt it became necessary for them to have laws for their protection. The Decalogue was the basis of their law both religious and civil. The first table contained general laws, governing their religious services. The second table embodied general principles for their civil code. Their government was purely a union of church and state. That the Decalogue was simply an outline, virtually, of principles, is clear, when we remember that they were as written on stone without penalty. It is sometimes said, "No law, no penalty;" we now say, in a sense, no penalty, no law.

Having driven out Hagar, the bondwoman, the old covenant, we now become heirs of the free woman,—Christ. We are called upon from the clouds, "Hear ye him." In doing so we find that this Christ, this law-giver, has incorporated into his law many of the laws of Moses, including a number of the items of the Decalogue.

Let us see how many of the items of the Decalogue we can find incorporated in the Gospel. For convenience we arrange them thus:

The Ten Commandments of the Old Testament.

1. "Thou shalt have no other gods before me." Ex. 20: 3.

2. "Thou shalt not make unto thee any graven image, . . . thou shalt not bow down thyself to them, nor serve them." Ex. 20: 4, 5.

3. "Thou shalt not take the name of the Lord thy God in vain." Ex. 20: 7.

4. "Remember the Sabbath day to keep it holy." Ex. 20: 8.

5. "Honor thy father and thy mother." Ex. 20: 12.

6. "Thou shalt not kill." Ex. 20: 13.

7. "Thou shalt not commit adultery." Ex. 20: 14.

8. "Thou shalt not steal." Ex. 20: 15.

9. "Thou shalt not bear false witness." Ex. 20: 16.

10. "Thou shalt not covet." Ex. 20: 17.

The Ten Commandments as Found in the New Testament.

1. "Worship God." Rev. 22: 9.

2. "Little children, keep yourselves from idols." 1 John 5: 21.

3. "I say unto you, Swear not at all; . . . but let your communication be, Yea, yea: Nay, nay." Matt. 5: 34, 37.

4. "The seventh day sabbath was not taught after Christ's resurrection."

5. "Children, obey your parents in the Lord: for this is right." Eph. 6: 1.

6. "Thou shalt not kill." Rom. 13: 9.

7. "Neither fornicators, nor idolators, nor adulterers, . . . shall inherit the kingdom of God." 1 Cor. 6: 9, 10.

8. "Steal no more." Eph. 4: 28.

9. "Wherefore putting away lying, speak every man truth with his neighbor." Eph. 4: 25.

10. "Covetousness, let it not be once named among you." Eph. 5: 3.

CHAPTER VII.

Christ was to Make a Day.

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118: 22,

24. How did Christ become the head stone of the corner? The master stroke, the crowning event of his life was his resurrection. During his natural life he alludes to it again and again. After his resurrection his great efforts and aims were to prove to his disciples that he was their risen Lord. The resurrection was a prominent point in Peter's effort on Pentecost. It was the resurrection that got Peter and John into trouble recorded in Acts 4. It was the resurrection for which Paul was called in question. The Jews rejected Christ; they rejected his resurrection, and, as a result, they rejected the day kept in memory of the event.

"We will rejoice in it and be glad." "We," *i. e.*, Christians, not Jews, who rejected Christ. The Psalmist further qualified the day by saying, "It is marvelous in our eyes." I ask, Is it not marvelous that all, in every age, clime, and country, who recognize Christ as their atoning, resurrected Savior, look upon his resurrection as the crowning work of our redemption? No other message in the annals of time has afforded so much lasting joy and consolation as the resurrection. This fact led Peter to exclaim: "Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Pet. 1: 3. Associated with the event is the day. Then the Psalmist says, "The Lord shall make a day." He has done so, and I call upon the united testimony and experience of the Christian world for evidence. I call upon the Sabbatarians themselves, Is not the event of the resurrection, and hence the day, a day of rejoicing? To this inquiry they are compelled to give their assent.

The apostle, in his epistle to the Hebrews, treats of various subjects, dwelling chiefly upon the superiority of the new covenant over the old. He says (4: 9, 10), "There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his." (Revised Version.)

The order in which God entered into his rest in creation was: "On the seventh day God ended his work . . . and he rested on the seventh day." "He," in tenth verse, refers to Christ for its antecedent, therefore he, that is Christ, has entered into his rest as God did. How true, how striking is the parallel! Christ rose from the dead, the finishing stroke of redemption, on the first day of the week, and entered into his rest which is not the rest of a day but an eternal rest. After this event with Christ there were no more trials, no more assaults from Satan. His efforts were to strengthen, encourage, and thus fit his chosen for the assault they were about to make on Satan's ranks. With the foregoing view the analogy between the two rests, God at the close of creation and Christ at the close of his work of redemption, is very striking.

We quote the comment of Dr. Patterson, of Glasgow, Scotland. After quoting the tenth verse the doctor says: "Certain interpreters refer this to Jesus Christ, and associating it with the statement in verse 9, literally, a sabbatism, consider the passage as a testimony to the sabbatic character of the first day of the week."

We have in the New Testament Scriptures the following phrases: "Lord's table," "Lord's Supper" and "Lord's Day." As to the first all agreed, even Sabbatarians, that Christ instituted the table spoken of, and hence is Lord of that table. We can readily secure the same admission as to the authorship and meaning of the Lord's Supper. In all candor, why will not Sabbatarians make the same admission as to the authorship and meaning of the Lord's Day? Instead of this admission they quote Rev. 1: 10, "I was in the Spirit on the Lord's day," as referring to the seventh day. The seventh day was never called "the Lord's Day," but "the sabbath of the Lord thy God."

We repeat, associated with the event is the day, hence, under the Gospel, the first day of the week, the resurrection day, is the day that Christ the Lord hath made; in which,

as in a mother's love, by natural response, we rejoice in it and are glad.

It was on the first day of the week that Christ held his first meeting with his disciples after his resurrection. In John 20: 19, it is said, "the disciples had met, for fear of the Jews, and hence it was not a religious meeting." There was much that the disciples did not understand, and they may not have previously understood the interesting character of this first meeting. But Christ meeting with them as he did rendered it a religious meeting of a most important character. It was the dawn of light through dark and dreary clouds. At this first meeting they inhaled the sweet influence of the Holy Ghost. "After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." St. John 20: 26. When the Jews counted the Sabbath both at the beginning and end of the week, the week consisted of eight days; when the Sabbaths were omitted, the week consisted of six days. See Lev. 23: 39. Compare Mark 9: 2 with Luke 9: 28. In the text above John counts both sabbaths; hence the week consisted of eight days.

After Christ's resurrection his stay was short. His work of gathering his few scattered, discouraged disciples was important. On conversing with them he sought to comfort them. "He shewed them his hands and his side,"—spared no pains to convince them that he was their risen Lord; told them to tarry in Jerusalem until they were endued with power from on high. This noted event, that glorious meeting, recorded in Acts 2, called Pentecost, was on the first day of the week, the day Christ had made. This is so plain that it scarcely needs proof. The record of Pentecost stands thus: "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye num-

ber fifty days." Lev. 23: 15, 16. It is clear that the "day after the seventh sabbath" would fall on the first day of the week. Therefore Pentecost, meaning the fiftieth, was on the first day of the week.

The wave offering of the Jews was the presentation of the first sheaf of the barley harvest. Christ was the barley sheaf that year, "being the first fruits of them that slept." This was fulfilled in Christ's resurrection, which was on the first day of the week. In fifty days after was the feast of the first-fruits of the wheat harvest, the Pentecostal feast.

Commentators and lexicographers are numerous who affirm that Pentecost was on the first day of the week. The apostle Paul, in his faithful pastoral work, made a visit to the church at Troas; while there held a Communion service, recorded as follows: "Upon the first day of the week, when the disciples came together to break bread," etc. As this language stands it indicates that it was common for the disciples to meet on this, the first day of the week. It indicates that the occasion was understood by all; that it was nothing new or strange. Please read 1 Cor. 16: 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." We note several points of interest in this text:

- (a) The apostle defines a work to be done for the Lord.
- (b) The time is named in which this work shall be done; "upon the first day of the week."
- (c) This same direction, the apostle says, he gave "to the churches at Galatia," besides, in 1 Cor. 1, 2, he addresses this letter to "all that in every place call upon the name of Jesus Christ our Lord." Hence this order is general for the entire Christian church; being done by inspiration, it is of the Lord. See 1 Cor. 14: 37.

William Burkitt, M. A., comments on this text as follows: "Upon the first day of the week, which was the day of their public assemblies, the day upon which our Lord rose from the dead." Dr. Barnes says on this text, "There can have been no good reason why this day should have been designated, except that it was a day set apart to religion."

St. John, the Seer upon Patmos, says, "I was in the Spirit on the Lord's day." Rev. 1: 10. That is, Christ engaged a special manifestation of himself to the sainted exile on that, the Lord's Day, the resurrection day, the day the Lord hath made. May we not safely conclude that it was a meeting, a glorious meeting?

CHAPTER VIII.

Who Changed the Sabbath?

We would not detain the reader with this chapter at all if it were not for the fact that Sabbatarians are so persistent in urging this question. The very nature of the question is misleading. With equal propriety I inquire, Who changed the law of circumcision, of meats, etc.? We answer as follows, by summary of previous chapters:

1. The Sabbath was incorporated in the Sinaic covenant; and, as we have shown, that covenant was superseded by the new Gospel covenant. It was done away, abolished; with it went all it contained which included the Sabbath. (See chapter 4.) The apostle alludes to "the Gentiles who have not the law. Rom. 2: 14.

2. The feasts and sacred days, kept by the Jews, were only types of the Gospel. See Col. 2: 16, 17. Types cease when the antitype comes. The Jews looked to Moses; we look to Christ. "The priesthood being changed, there is made of necessity a change also of the law." Heb. 7: 12.

Under this new Gospel covenant we have a sacred day for worship instead of a day of rest, our Master having gone into his rest, whither his faithful will be invited at his great and final coming.

Sabbatarians are divided as to who introduced the change of the Sabbath as they view it. Mrs. White, the great Sabbatarian visionary, in "Early Writings," pages 25 and 55 says: "The Pope changed it (the Sabbath) from the seventh to the first day." Again, "The Pope has changed the day of rest from the seventh to the first day." In a Sabbatarian tract, "Who Changed the Sabbath?" pages 6-9, we read as follows: "We now inquire what change Papacy has undertaken to make in the law of God. . . . The fourth commandment is made to enjoin the observance of Sunday as the Sabbath. . . . They expressly claim a change here and also that the change has been made by the church" (the Catholic church). That this tract is standard is evident, because it is endorsed by Uriah Smith in his "Thoughts on David," page 600, a distinguished Sabbatarian writer.

Some Sabbatarian authors claim that Constantine, in an edict A. D. 321, was the author of this change. We have only to say, that a change of the Sabbath took place with the change of the Priest and Priesthood, with the rest of the laws of the Jews, hence the Pope and Constantine are wholly innocent of the charge of changing the Sabbath; for the first day of the week was kept sacred, a day of religious service before either the Pope or Constantine was born.

TESTIMONY OF THE FATHERS.

"Eusebius, born A. D. 267, who is called the father of ecclesiastical history, in speaking of the heresy of the Ebionites, says, 'They observe the Sabbath and other discipline of the Jews, and, on the other hand, they also celebrate the Lord's Day very much as we do, in commemoration of his resurrection.'" (Book 3, Chap. 27, page 11.)

"Besides the Christian Sunday, the Jewish Christians observe their ancient Sabbath also, until Jerusalem was destroyed." (Dr. Schaff, "Ecclesiastical History," page 279.) Here is a class of Judaizing teachers that the apostles met in their day, and the same class we meet with to-day, who persist in blending the principles of the law with the teachings of the Gospel.

I quote from the "Complete Testimony of the Fathers," by Elder Andrews. Justin's Apology was written at Rome about the year 140; "this is within forty-four years of John's vision upon Patmos." It does not appear that Justin and those at Rome who held with him in doctrine, paid the slightest regard to the ancient Sabbath. "He speaks of it as abolished, and treats it with contempt." Ps. 33. Again, "We must therefore pronounce Justin a man who held to the abrogation of the ten commandments, and that the Sabbath was a Jewish institution which was unknown before Moses, and of no authority since Christ. He held Sunday to be the most suitable day for public worship." This is the confession of Eld. Andrews, a Seventh Day Adventist historian. ("Adventism Refuted," Canright, page 219.) A confession like the foregoing, from Sabbatarians themselves, ought to have great weight with the reader. We next quote from pages 112 to 114, discussion between Eld. Crout and Cornell, the latter a Sabbatarian. "Let us no more Sabbatize, but keep the Lord's Day. Let every one that loves Christ keep holy the Lord's Day, the queen of days, the resurrection day, the highest of all days." (Ignatius, Bishop of Antioch, A. D. 101.)

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally through-

out all the Christian churches, as appears from the united testimony of the most credible writers." (Maclaine's Mosheim, Cent. 1, Part 2, C. 4, S. 4.)

To the foregoing array of historical facts, Eld. Cornell made no reply. As silence gives consent, we name the above as being virtually a second confession of a prominent Sabbatarian to the facts in history, clearly against them. We might continue this line of proof to a voluminous extent, but we let this suffice. Hence, in answer to the question at the head of this chapter, we say: The Sabbath was changed from the seventh to the sacred first day by passing from the shadow to the substance; from the thunders of Sinai to the loving Jesus, the Mediator of the New Covenant. God is the designer; angels and men are the factors.

CHAPTER IX.

Criticism of Sabbatarians Reviewed.

1. "The very first thing recorded in the Bible is work done on Sunday, done by the Creator himself."

REPLY.—Man was created on the sixth day; hence Adam's first working day was God's seventh. If Adam kept the Sabbath law, "Six days shall work be done," then Adam worked on the seventh day, Saturday. On page 7, "Origin of the Sabbath," by T. H. Wagoner, he says, "Rest implies work performed. Hence work first, rest second."

2. "The word Sunday does not occur in the Bible."

REPLY.—The word "ceremonial," so frequently used by the Sabbatarians, does not occur in the Bible.

3. "The first day of the week is only found eight times in the New Testament."

REPLY.—The formula for administering Christian baptism, used by Sabbatarians, only occurs once.

4. "The first day of the week is never called a rest day."

REPLY.—This is a dispensation of work, and not of rest. Our rest is in the future. "Let us labor therefore to enter into that rest." Our reward will be for our work and not for our rest.

5. "God commanded men to work on the first day; is it wrong to obey God?"

REPLY.—Not wrong to obey God's law when it is living, "but we are delivered from the law, that being dead wherein we were held." "This is my beloved Son, hear ye him."

6. "Christ never blessed the first day."

REPLY.—By virtue of Christ's resurrection on the first day, he greatly blessed that day. It is the crowning blessing of the Gospel. "It is marvelous in our eyes."

7. "Christ never observed Sunday as the Sabbath."

REPLY.—During Christ's natural life, the seventh day was a legal rest day. After Christ's resurrection he did keep the first day as a day of religious service.

8. "The apostles never kept Sunday."

REPLY.—Like their Master, they kept the first day of the week; not as a rest day, but as a day of divine service.

9. "The first day of the week is never called Lord's Day."

REPLY.—"I was in the Spirit on the Lord's day." Here John means the first day of the week, the resurrection day, "the day the Lord hath made." The Sabbath is never called Lord's Day in all Holy Writ, but "the Sabbath of the Lord thy God."

10. "Christ never taught the observance of Sunday."

REPLY.—Christ and his disciples did teach the first day by example. The sacredness of the first day is responsive,

peculiarly as a mother's love. Not a sacred writer taught the ancient Sabbath after the resurrection. The apostles never made an appointment on the Sabbath.

CHAPTER X.

Sabbatarian Literature Criticised.

1. "The Sabbath was given to Adam." Gen. 2: 1, 2.

REPLY.—Gen. 2: 1, 2 says not one word about giving anything. Adam is not named; it simply tells what God did.

2. "The Sabbath was made for man." Mark 2: 27.

REPLY.—What man? Let us see. "We have seen this day that God did talk with man." Deut. 5: 24. "Man did eat angels' food." Ps. 78: 25. This is the man for whom the Sabbath was made,—Israel, "all Israel."

3. "The seventh day was embodied in the moral law, and kept by the patriarchs and prophets for thousands of years."

REPLY.—Where is the proof of the Sabbath previous to Ex. 16: 29? The word Sabbath does not occur in the Bible until 2500 years after the creation. No allusion to its observance or violation.

4. "The sabbath will exist in the new earth." Isa. 66: 23.

REPLY.—Isaiah 66 speaks of the bow of Tubal and Javan; the isles afar off where will be no sea, hence no isles in the new earth and no bow. The prophet makes no allusion to the new earth in Isa. 66.

5. "Christ kept the Sabbath."

REPLY.—Christ not only kept the Sabbath but all the ceremonies of Jewish law. He did not come to break the law but to fulfill.

6. "The disciples rested according to the commandment after Christ's death."

REPLY.—Christ had not yet made his day.

7. "It was Paul's manner to preach on the sabbath."

REPLY.—Paul as an evangelist preached on the Sabbath, just as Sabbatarian evangelists preached on the first day of the week; because of advantage. There is no account of Paul preaching in organized churches on the Sabbath.

8. "Why did God place the sabbath in the heart of his moral law if it is not like the other nine precepts, which all admit are immutable?"

REPLY.—Where is the proof that the Decalogue is a moral law?

9. "Matthew, Mark and Luke, who wrote after the resurrection, spoke familiarly of the Sabbath as an existing institution."

REPLY.—Many of the Jewish rites existed in the days of the apostles and still exist, because of Judaizing teachers, such as Sabbatarians of to-day. Paul talks of "the days of unleavened bread." Do Sabbatarians keep those?

10. "The Bible never calls the seventh day Jewish sabbath, but always 'the sabbath of the Lord thy God.'"

REPLY.—Lev. 26: 35, says, "your sabbaths;" Lam. 1: 7, Hosea 2: 11, "her Sabbaths;" Ex. 31: 13, "my sabbaths." "How readest thou?"

Are Christians Allowed to Swear?

BY S. Z. SHARP.

"But above all things, my brethren, swear not, neither by Heaven, neither by the earth, neither by any oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation."—James 5: 12.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by Heaven; for it is God's throne."—Matt. 5: 33, 34.

WITH common profanity our subject has nothing to do. All respectable people, whether Christians or not, will condemn that, and even the majority of those who indulge in it, when in company with those of their own kind, will refrain from it when in the presence of a better class, thus virtually condemning themselves. Neither are we concerned about the oath, sanctioned and used under the Mosaic dispensation, but entirely prohibited by Christ under his dispensation, the same as polygamy and other practices of a more barbarous age, but incompatible with the spirit and doctrine of Christ! No one denies that God allowed a race that was inclined to superstition and idolatry to employ a civil oath. He also allowed that same race to practice bigamy and grant divorces to satisfy the hardness of their hearts, but all these things have been abrogated by Christ. Again, we are not discussing the lawfulness of swearing by those who testify in courts or enter upon the duties of any civil office, provided such do not profess to belong to the church of Christ or to be governed by his law. It would be unreasonable to ask anyone to observe this one saying of Christ and discard all the rest of God's commands; hence we direct our remarks especially to those who profess to obey the commands of the Savior.

The Savior says: "Swear not at all!" The command of God to Adam and Eve not to eat of the forbidden fruit in the Garden of Eden was no more positive than this. But as

Satan could offer some plausible arguments to our first parents to induce them to disobey God's commands *then*, it is reasonable to expect he would *now* offer plausible arguments to Adam's children for the same purpose; and, indeed, we find very similar arguments in favor of disobeying Christ's command not so swear, as in God's command to Adam not to eat of the forbidden fruit, but before we examine these arguments we must first examine what we mean by an oath.

OATH.—1. "A careless or blasphemous use of the name of the Divine Being."—*Webster*. This kind of oath refers to common swearing or profanity.

2. "A solemn declaration or affirmation, with an appeal to God for the truth of what is affirmed."—*Webster*. This declaration is closed with the words, "So help me God," if the oath is written and signed by the party swearing; "So help you God," if the oath is administered by another person.

Since there are those who have conscientious scruples against taking an oath, the law allows them to make a simple affirmation. This affirmation is defined by Webster as follows: "A solemn declaration made under the penalties of perjury, by persons who conscientiously decline taking an oath."

We now proceed to examine the arguments, offered in favor of oaths, and the Scriptures quoted by those who take them.

1. It is argued that inasmuch as the Lord swore by himself and confirmed his promise unto Abraham with an oath, Gen. 22: 17, therefore man may also swear. We reply that no act of God can be sin, however sinful the same act would be in man. God may take the lives of all the innocent men in the world in a moment and commit no sin, but this would be no argument that men could do the same and be guiltless. The fallacy in this argument lies in this, that men may presume to make themselves equal with God in taking an oath, but since man cannot assume the prerogative God takes, this argument falls to the ground.

2. It is claimed that swearing by the Living God is sanctioned by the Jewish law, Deut. 6: 13, 19 and 20. We answer that Christians are not under the Jewish law. "We are not under the law but under grace." Rom. 6: 14. The offering of sacrifices, circumcision, keeping the seventh day,

eating the passover on a certain night, were all sanctioned and commanded in the Jewish law, but when Christ set up a kingdom for himself and had fulfilled the law of Moses, he also abrogated that law and the law that regulated oaths with the rest. Hence Christians have no longer to do anything with the Jewish law of oaths, any more than with their law of circumcision.

3. It is argued that when the Son of God was on trial before the high-priest, and the latter adjured Christ to tell whether he was the Son of God, that Christ responded; hence it is claimed that Christ sanctioned the oath. Christ was then before a Jewish tribunal, governed by Jewish laws, which were in force until Christ died on the cross; so that, if this adjuration was really an oath, it took place under an old law, the same as the circumcision of Christ was also administered by Jewish officers under the Jewish law, and none of these things concern Christianity. But was this really an oath? This term was employed by Joshua when he cursed those who would build up Jericho again. Josh. 6: 26.

Tested by all the examples in the Old Testament, we find this adjuration by the high-priest had no resemblance either to the oath, as administered to a witness by the Jews, or as administered by the courts now. This word occurs six times in the New Testament and in not a single instance has it the form of a civil oath or of any other kind, but means to lay a burden upon or to command. Mark 9: 25; 1 Thess. 9: 27; 1 Tim. 1: 3 and 5: 21, etc. As these instances are those quoted in favor of Christians taking the civil oath, we need not notice them any further, since they mean only to charge certain ones with a duty, as we deliver a charge to a minister when we install him in office, or place a gift in the hand of a friend for his safe keeping. And when Paul says, "God is my record, etc.," Phil. 1: 8, it is no more an oath than if he had said something else were his record. The passage, "I call God for a record upon my soul," 2 Cor. 1: 23, means the same as, "God is my record," Phil. 1: 8, with this simple addition, or request, that the record may be upon his soul. It is plain that Paul does not call for a curse upon his soul as one does when he takes an oath and should fail to tell the truth. Paul asks for a *record*, not a *curse*, hence the expression lacks both the form and the meaning of an oath. Such arguments are too flimsy to waste time any longer upon them, and to sweep them away at one stroke we need only say that not a

single court of justice would recognize such expressions as an oath, nor would those who argue in their favor regard them as such, when used at court.

Since there can be no valid argument drawn from Scripture in favor of Christians taking an oath, let us now see what the arguments are against Christians taking the oath:

1. A simple affirmation by a Christian is questioned by no one. It satisfies the law, it satisfies the hearers, it satisfies the Gospel of Christ. There is no doubt on this point. On the other hand the oath is called in question. The language of the Gospel is against it. The very least that can be said in its favor is, that it is of doubtful expediency, and when there is acknowledged safety on the one hand, and doubt on the other, prudence would dictate that we pursue the course that leaves no room for doubt.

2. It is claimed that a Christian should invariably tell the truth on every other occasion as much as when testifying in court, and when he takes the prescribed civil oath, he admits there must be a reason for his doing so. He admits that in this instance his simple yea, yea, or nay, nay, would not answer, and thus he virtually lowers his character for veracity. If taking an oath lowers a Christian's character he should not take it. If a Christian cannot be trusted or cannot tell the truth without taking an oath, it is a question whether he is a Christian.

3. We are governed by the command of CHRIST, not by the Jewish law. That law forbade profanity and allowed the civil oath, but the law of Christ expressly forbids what that law allowed. Matt. 5: 33.

4. The law against swearing is one of the strongest, clearest and most peremptory to be found in the New Testament. Were anyone to ask the Son of God, as he now sits on the right hand of God, whether he might take an oath at a civil court or in taking an office, he would have no response from Heaven; but if he were to open his Bible he would find the answer of the same Son of God recorded in Matt. 5: 34, "Swear not at all." But may I not swear at court? The same response, and the only one there is, answers again, "Swear not at all."

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Come, Let us Reason Together.

WE have a few facts to offer to our Brethren, to which we invite careful consideration. This little tract is intended for the members of the church who are addicted to the habit of chewing and smoking. It is written from a sense of duty, and in the hope that it will help you to rid yourselves of an unclean and filthy habit. It comes to you from the heart of one who was once an abject slave to tobacco, but who now thanks God that he is a free man.

THE NUMBER WHO USE TOBACCO IN THE CHURCH, AND THE AMOUNT OF MONEY SPENT.

Some time ago the writer was led to make an inquiry as to how many of our members use tobacco. By private correspondence, with well-informed brethren in various parts of the Brotherhood, east and west, we gathered a number of statistics relative to the use of tobacco. From this we learn that an average of about thirty members in each congregation are addicted to the habit. In some places a great many more use it than in others. One brother reports eighty in his congregation, whilst another says, "Nearly two hundred use tobacco in this congregation." In several churches reported, only four are given who use the weed. Among the number are elders, ministers in the first and second degrees, deacons and private members.

We have made the following estimate, based on the statistics received. In order to be fully within the limit, we deduct one-third from our reports, and place the average of those who use tobacco in each congregation at twenty. We have over 500 congregations, so that the number of tobacco chewers and smokers may be set down at 10,000. Allowing each of these to spend \$10 a year for tobacco, and we have the immense sum of one hundred thousand dollars spent for tobacco, or ONE MILLION DOLLARS every ten years. Just think of it! Do not these figures startle you, my dear brother? This immense sum of money, worse than wasted, spent to gratify a perverted appetite, whilst in some parts of the Brotherhood the members must hold their love-feasts in barns for want of meeting-houses! Will God hold you guiltless for this waste of the means he has given you? If this great sum were used for building plain, substantial meeting-houses for our Brethren, how much better the money would be spent! Every year one hundred such houses might be built, and the name of God would be wonderfully glorified.

Does the use of tobacco help you any? Does it make you a better Christian? Does it help you to lead a purer life? Does it add to your Christian virtues? To each of these questions you can only answer, No.

But some one is ready to say, "Tobacco never harms me; I have used it for these many years, and yet I am all right." Let us see. Tobacco, as sold over the counters of our grocery and tobacco stores to-day, is a powerful poison. This does not refer to the active poison which the plant contains, known as "nicotine," but to the plug itself. A single drop of nicotine, put on the tongue of a cat, will kill it in a few minutes. Three drops will kill a dog, and ten drops will kill a cow in as many minutes,

TESTS.

To prove that the common plug is poisonous, try the following experiment, given by Dio Lewis: Take one of your boys, twelve years old, who has never used tobacco. Give him a small piece of plug tobacco. Let him chew it, and tell him to be careful not to let a drop go down his throat. Let him spit every drop of the juice into the spittoon. Notice the effect on your boy. Before he is done chewing that small piece of tobacco, he will be deadly sick. Cold perspiration will start from every pore of the body. Feel his pulse and you will find it is weak and faint, sometimes not perceptible at all. He is pale, and so alarming are his symptoms, that, if you did not know the cause of his sickness, you would be extremely alarmed and conclude that he was dying. Now, remember that not a single particle of the tobacco or its juice has gone into his stomach. The poison has been absorbed by the glands of the mouth and carried into the system. You may put arsenic or strychnine into your mouth, and spit it out again without receiving any harm. Now tell me that tobacco is not poisonous, and does not injure the system!

"Well," says a devotee to the plug and pipe, "It don't make me sick." No; you have used it until your system has become filled with it. Every tissue of your body has tobacco in it, and it has become a part of your very being. The opium eater, after using the noxious drug for some time, takes enough at one dose to kill five men who are not accustomed to the use of the poison. So with you; you chew enough tobacco each day, and absorb poison enough into your body to kill any one whose system is not accustomed to it.

Do you believe this statement? You can easily test its truthfulness. Put yourself in a wet sheet pack, remaining

in it until the pores of your body are opened and you perspire freely; you will have, in the damp sheets and blankets that surrounded your tobacco-saturated body, as strong a smell of the weed as ever came from an old pipe, blackened with tobacco juice and spittle. The essential oil of tobacco has come out at every pore of your body, showing that you are full of the filthy thing.

Tobacco has mastered you. The habit holds you with an iron grasp. You are a slave to it. If you do not believe this, just try to quit the use of it. Test your manhood. Put tobacco on one side and your Christian manhood on the other, and see what a fight you will have! Every atom of your physical system will call for tobacco; you will dream of it at night and awaken with a terrible craving and a gnawing appetite for it; but if you would overcome the filthy habit, be man enough to master the vile weed, and say, "By God's help it shall never go into my mouth again," and fight it out on this line if it takes a year.

Are you ready to make the trial? Are you willing to find out just how strong a hold tobacco has on you? Don't say, "Oh, I can quit any time I want to." Just try it once, and see where you stand.

A brother says, "I know it is an ugly, filthy habit, but I do not think it is a sin to use it." Is it right for us to defile our bodies with an unclean thing? Are not our bodies to be made fit temples for the indwelling of the Holy Ghost? Can we use a filthy thing without, in time, becoming filthy? Is it right for a Christian to be filthy? The Scripture that says, "Let him that is filthy, be filthy still," refers only to such as will not be clean.

THE POSITION OF THE CHURCH ON THIS EVIL.

The church has spoken in no uncertain voice on this evil.

In 1817 it was decided that those who are contaminated with tobacco could not be elected to any office in the church.

In 1822 the Brethren said, "It is a shamefully bad habit (German, *Untugend*), and everything bad, says the apostle, is sin, and sin defileth the body; and another apostle says, that your bodies together with your spirits shall be holy."

In 1827 it was decided that members should not even raise tobacco, "By which so much mischief is done, and so many men and women are led captive."

In 1880 it was decided that it is not right for a brother, "who indulges in the filthy fashion of the world, in the use of tobacco to reprove a sister who indulges in the vain fashions of the world in dress, both fashions being wrong. See Rom. 2: 1-3, 21, 22, and Matt. 7: 3-5.

In 1881 the old decisions of 1817 and 1827 were reaffirmed. The church has, by these decisions, placed herself on record, and it is a record fully in accord with the pure and holy life of Christ. Let the elders, ministers, deacons and laymembers, who are addicted to this "SHAMEFULLY BAD HABIT"—"UNTUGEND," unvirtuous, vicious, bad,—as the German has it,—remember that they are plainly violating the decisions of the church, which they have vowed to sustain. Those whom the Holy Ghost hath made overseers in the church, who are to watch for our souls as shepherds watch their flocks, and those who minister in holy things, and are placed in official positions in the church by the Lord, should especially free themselves from this filthy

"fashion of the world," and be pure and holy as is the Lord God who hath called them to a high and important position, which, if they fill worthily, they do well and are accounted worthy of double honor.

PHYSICAL EFFECTS OF TOBACCO.

Let us once more refer to its physical effects. Tobacco contains no nutriment, and supplies no waste of the system. It does not aid the intellectual or moral powers, and is no friend to moral purity, religion or spirituality. On the contrary, it impairs mental vigor, and blunts the moral powers. It contains the very seeds of disease, and produces apoplexy, paralysis, cancers, and many other diseases. Cancers on the lips, the tongue, and in the mouth are becoming alarmingly prevalent. General Grant, Senator Hill, Frederic II, Emperor of Germany, and numbers of others have died terrible deaths from cancers, produced by smoking.

Tobacco creates a desire for strong drink. Not every one who uses tobacco becomes addicted to strong drink, but many of them do. About all who use intoxicants to excess, use tobacco the same way. It brings our young men and boys into bad company. "Take a drink" and "Take a cigar," are terms often heard in a saloon. Drinking and smoking go hand in hand. You may go into a thousand saloons and you will find that smoking and drinking are intimate companions. The wooden Indian, with his handful of wooden cigars, and the bloated Bacchus, grinning over his glass, stand side by side on the street. They point out the entrance to the gilded saloon of vice, and he who enters and partakes, leaves moral and religious purity behind.

Many a poor, sickly woman, who is supposed to be dying of consumption, is really pining away from the effects of her husband's tobacco breath. Tobacco throws off two of the most deadly and poisonous gases known, viz., carbonic oxide and carbonic acid gas, and few husbands and fathers realize how they are endangering the health of their wives and children by filling their homes, their offices and stores with this vile smoke. Men on the street go puffing it into the face of the lady with whom they are riding or walking. What would they think of a lady who would be guilty of such a breach of manners?

The effects of the use of the weed may be classified as follows:

Tobacco weakens the moral sensibilities, and is detrimental to spiritual purity.

Tobacco contains an essential oil, and nicotine, both of which are highly poisonous, and, when first used, deranges the whole system. It perverts the saliva and produces indigestion.

Tobacco affects the brain and nervous system, and, by weakening the nerves, produces morbid excitability and irritability.

Tobacco affects the action of the heart and circulation of the blood, producing apoplexy and kindred diseases.

Tobacco weakens the constitution, impairs the organs, mars the beauty, and makes the body liable to the ravages of disease.

Remember that this is not an exaggerated picture. Every statement made of the physical effect of tobacco is based on the best medical authority; and whilst all who use tobacco do not suffer from all the ills here enumerated, yet all do suffer to some degree.

In view of these evils, in view of the great waste of the means which God has intrusted to you, in view of its effects on moral and religious purity, in view of the vow you made to give and take counsel in the church, we plead with you, dear brethren, to rid yourselves and the church of this filthy idol. "Be ye holy," and holiness and purity are synonymous. You can, by God's help, purify yourselves. You can be made free from tobacco. Will you be free? If so, the day will come when you can say with the writer "Whereas once I was a slave, now I am free, and I thank God for this freedom from an unclean habit."

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SECRET SOCIETIES

INCOMPATIBLE WITH

CHRISTIANITY

BY L. J. ROSENBERGER.

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Secret Societies Incompatible with Christianity.

SECRET societies have become in point of influence, one of the most prominent evils of our age. Their painful effects, their threatening results, are felt in the family, in the church, in our courts, and in our government, both in peace and in war. Thousands of our noble young men, and even young women, are unconsciously decoyed into the meshes of their baneful nets; and the masses of these unfortunate persons, like the intoxicated and the unchaste, seem to lose their finer feelings and their better judgments concerning woe-ful results. Both the press and the ministry have been too silent on this threatening evil.

The object of this tract is to warn the unwary, and to arouse the ministry to greater activity against this growing evil in our midst.

The statement, that it is impossible to become acquainted with a secret order without being initiated, may, in a measure, be true. However, outside of initiation, we have the following sources of information.

First, they hold public meetings for installation of officers, dedication of halls, laying of corner-stones, burial of their dead, in which we may hear their songs, speeches, and prayers.

Second, much of their literature is accessible. Their encyclopedias, lexicons, manuals, and many of their miscellaneous publications are within our reach.

Third, we have the testimony of a number who left the lodge, and have fully revealed the efforts and aims of their

order. They humbly confess their mistakes, and warn their friends of its evils. This kind of testimony is convincing to all unprejudiced minds. I have before me the following works: "Letters and Addresses on Freemasonry," by John Quincy Adams; "Light on Freemasonry," by Eld. David Bernard; "Revised Edition with an Appendix, Revealing the Mysteries of Odd-fellowship;" "Character and Claims of Freemasonry," by C. G. Finney. These were men of unquestionable ability and veracity. But members of secret orders say that those who have seceded and have revealed the secrets of their order, have perjured themselves, and hence they are not reliable. But the opposition with which seceding members have met, is strong evidence of their veracity. For example, take the ill-fated William Morgan, who, as is well authenticated, lost his life for revealing the secrets of Freemasonry. There were *then*, and no doubt are *now* those, who, in their bitter opposition to Morgan, say his fate was just, hence they justify the terrible deed of his assassination. This is evidence that Morgan told the truth and *did* reveal the secrets of Freemasonry. Therefore the foregoing are fruitful sources from which a correct knowledge of secret orders may be obtained.

CHAPTER I.

The Religion of Secret Societies is Anti-christian.

Secret Societies are classified thus: (1) religious, (2) social or insurance, (3) economic or labor organizations. While the various secret orders have different names, rites, forms, and obligations, they have a principle that is common. The Grange, a more recent order, was cunningly designed to catch the farmer. Their general secretary, Mr. Kelly, says: "Many of our originators were Masons and Odd-fellows." A. B. Crosh, author of "Odd-fellow's Manual," prepared the Granger's Ritual. There is a kindred

spirit running through all secret orders. To condemn one is to condemn all. The different secret orders have each an authorized officer to lead their religious services, whom they call Chaplain, Prelate or Priest. They also have an altar and a ritual. Their various services, installations, dedications, and burials, would readily impress an observer that they are a religious people, while some members of secret orders claim their system to be only a hand-maid to religion, a refined system of morality, or a mutual aid society. We have before us a number of their standard authors, claiming their system to be a religious one. We quote as follows: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." ("Mackey's Lexicon on Freemasonry," page 369.) "The meeting of a Masonic Lodge is strictly a religious ceremony. So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work, with the Buddhist, Parsee, the Confucian, and the worshiper of the Deity under *every* form." ("Freemason's Monitor," by Thomas Smith Webb, pages 286 and 287.)

These authors emphatically declare their system to be a religion,—the religion of Masonry. It is a fact that not only the *tenets* of Christian religion are excluded, but even the name of Christ is studiously excluded from their prayers. On page 166, "Odd-fellow's Pocket Companion," by Donaldson, we read, "*using none other than the prescribed form of prayer.*" Think of professed ministers, elders, bishops, prominent divines, leaders of the people, offering up prayers, leaving Christ,—their only advocate,—not once named. To us it looks like sacrilege. On page 226, "Freemason's Monitor," by Z. A. Davis, the author, in giving the outlines of the Royal Arch Degree, quotes the sacred words of the apostle Paul, in 2 Thess. 3: 6-17. The name "Lord Jesus

Christ," occurring in verses 6 and 12 is omitted, without any marks of omission. The same omission in "Freemason's Guide," by Cornelius Moore, page 137; also in "Webb's Monitor," page 122. Such omissions are of frequent occurrence by authors on secrecy.

Mackey, in his Lexicon, page 16, defines "Acacian" as "signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." The Gospel teaches that "the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John. 1: 17. "Without shedding of blood there is no remission." Heb. 9: 22. But Masonry, Odd-fellowship, and a number of other orders offer a religion,—a system that saves from sin without a Christ, hence no blood. Jesus says, "No man cometh to the Father but by me." Webb and Mackey, as quoted, teach the contrary.

Odd-fellowship avows similar doctrine. Paschal Donaldson, in his "Pocket Companion," pages 128 and 130, says: "Mankind is divided into numerous sects and parties. The Christian's faith in Christ is not more earnest and positive than the Jew's in *his* expected Messiah, the Mohammedan's in *his* prophet, or that of the Chinese in the object of *his* worship. *Christendom is itself divided into scores of sects and parties.* Difference of opinion on religious subjects, especially, has always existed, and will be likely to continue to divide the hearts of men, *until the reign of the sublime principle of Universal Brotherhood shall have been established on the earth.* Let us exert *our* utmost endeavor to hasten this most desirable period." Mr. Donaldson is an author of high repute on secrecy. In the foregoing, Mr. Donaldson places the blessed religion of Jesus on the low level with Mohammedanism and the religion of the Chinese. He alludes to the divided state of professed Christianity, but the only hope of rescue is, "the reign of universal Brotherhood,"—secrecy.

Although Christ came from Heaven, clothed with all power, yet his system, the church he built, Mr. Donaldson's

language implies, will not prove a sufficient balm. The only effectual help is secrecy. What a reproach such a speech is upon the fair name of Heaven's Anointed!" "This is my beloved Son, in whom I am well pleased," said the Father. Secrecy is not well pleased with the Son, "They have cast out his name as evil." "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father." John. 5: 23. "He that abideth not in the doctrine of Christ, hath not God." 2 John 9. That is, he hath no God at all; to reject one is to reject both. This teaching of the Gospel, secrecy pointedly rejects. *I warn these perverters of truth, of the solemn fact that this Jesus, whom they reject, will be their judge in that great coming day.*

"Masonry nowhere recognizes man as being justified by faith in Christ. It is salvation by Masonry and not salvation by the Gospel, that Masonry insists upon. It professes to be a saving institution, promises salvation to those who keep its oaths, and conform to its ancient usages. It professes to be entirely consistent with the Christian religion, while hundreds and thousands of its members abhor Christianity, scoff at the Bible and all that the Bible holds sacred. In short, Freemasonry in a pagan country, is Pagan; in a Mohammedan country, is Mohammedan; and in a Christian country, professes to be Christian, but in this profession it is not only grossly inconsistent, but intensely hypocritical." ("Character and Claims of Freemasonry," by C. G. Finney, Ex-President of Oberlin College, pages 214 and 215.)

CHAPTER II.

The Principles and Religion of Secret Societies are at Variance with the Teachings of Christ and his Apostles.

I. *They unequally yoke together believers and unbelievers.*
 "Be not unequally yoked together with unbelievers," says

Paul. In secret societies there is a union, and that in the worship of the Jew and the Christian, the believer and the infidel. This unholy alliance, this impious blending, is an open violation of the text quoted. "For he that is joined to a harlot is one body." The apostle further asks, "What concord hath Christ with Belial, or what part hath he that believeth with an infidel?" It is apparent that secrecy raises no such questions. Infidels and those who reject the inspiration of the Scriptures, are numerous in the ranks of secrecy.

Christ taught both in public and private, but in secret said nothing. See John 18: 20. Surely Christ was not a patron of secrecy. "What I tell you in darkness that speak ye in the light, what ye hear in the ear, that publish ye on the housetops." Mark 10: 27. Secrecy is evidently "works of darkness," for "whatsoever doth make manifest is light." The apostle warns us to have "no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things done of them in secret." Eph. 5: 11 and 12. To love secrecy is to love darkness, and it must be "because their deeds are evil."

II. *The charity of which secrecy boasts is defective.* They reject the old in their dotage, the young in their nonage. Women in general are excluded, with a few exceptions. All deformed, having physical defects, including invalids, are refused; in fact, any and all who are likely to become chargeable to the institution. The colored race is almost universally excluded. Subjects for charity, secret orders will not receive. As a test case; let some penniless pauper present himself for admittance. Not a door will open for his reception. To whom will admittance be granted? Simply to those sound in mind and body. To those who have money, and are able to care for themselves. In short, secret societies proffer help to those who do not need help. Hence secrecy is a union, a league, for mutual benefit, whose aims are to fortify against liability of future want, all within

their own favored ranks. *The Bible does not teach such charity.* Likewise their so-called *deeds* of benevolence, when weighed in the balance, are found wanting. For instance, their support of widows, their feeding and clothing of orphans, their caring for the sick, are all done by actual contract. To explain: I join a secret band; I pay my initiation fee, my monthly dues, and my incidentals, with the positive contract, that, in the event of my sickness, or my death, certain services will be rendered me. If my widow or children come to want, certain aid shall be rendered them. Hence, the aid or service rendered is by actual contract. The society is paid for their aid or service, and that in advance. Besides, a non-payment of dues, at any time, renders all future claims void. Hence, all claim of charity, by secret societies, vanishes,—is *purely a sham*. That which we pay for, is commerce, and not charity.

III. *Much of the work of secrecy is a manifest species of "robbing God."* The annual reports of the various orders show that considerable sums are regularly paid for the support of the needy. The correctness of these reports we do not doubt; but the good done by these orders ought to be done by the church; it is a work that belongs to the church. Proof is abundant that these all were works of the early apostolic church. They are among the things that evidence the practical good of Christianity. Visible present good is a powerful auxiliary to the growth of Christianity. The truth is, many of the secret orders of to-day are but rival institutions of the church. Many persons spend more of their time and money in support of their order, than they do in support of their church, because the former yields the greater amount of present good. Hence, we repeat, *much of the work of secrecy is a pure brand of robbing God.*

IV. *A number of these orders initiate their candidates by an oath.* This may not be a violation of the principles of their religion, but is an open violation of the *Christian* religion. Jesus taught: "Swear not at all." Matt. 5: 34. James

5: 12 says: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." To these plain imperatives they pay no regard. The wickedness of the crime is increased when we remember that the initiated take upon themselves an *unknown* obligation. Moses defines the sin thus: "If a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it* be that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*." Lev. 5: 4, 5. The Gospel enjoins faith, and faith implies knowledge. Both wisdom and prudence dictate that we ought to see before we step, and to know before we speak. But here is a system that proffers to acquaint its incoming inmates with its principles, after they have declared their allegiance to it. These societies disclose the facts after they enter within the bars of their sunless walls. Hence, many, when they come to the verge of initiation, in sight of the dark picture, decline to take upon themselves the obligation; while many others, under the pangs of a guilty conscience, quietly withdraw after taking the obligation. Surely the foregoing is not in harmony with the pure principles of our holy Christianity. "The lodges are often scene of extravagant mirth and bacchanalian revelry, and the admission, passing, and raising of candidates occasions much indecent sport and ridiculous merriment, accompanied with mock murders, feign discover'es, and profane and blasphemous ceremonies and representations." (C. G. Finney, page 49.)

I quote an extract from the *Cincinnati Inquirer*, entitled, "Killed without Inquest." "Masonic circles are greatly agitated over the shocking accident at Huntington, W. Va., (Jan. 10, 1890) which resulted in the death of a candidate, the Rev. J. W. Johnson, of the M. E. church, in taking the Royal Arch Degree. In the face of the great and unexpected

sorrow, which has befallen the Lodge, its members have torn aside, as far as possible, the veil, shielding the mysteries of the ceremony, and explained fully the details attending the accident. . . . One feature of the ritual, in taking this degree, occurs in what is known as the dark room. . . .

In the middle of this little room is a three-foot trap, which opens into a vault like an elevator shaft. It has a depth of thirteen feet. . . . The candidate for this degree is lowered into this vault by means of a rope. . . . Mr. Johnson fell, while being lowered into this vault, and from the injury, after intense suffering, died on the twelfth. This sad accident to Bro. Johnson occurred in the performance of rites in no way derogatory to the dignity of his high profession as a clergyman. We, the undersigned officers of Huntington Royal Arch Chapter No. 6, certify that the above statement is true in every particular. Signed, W. H. Books, High Priest; John Olson, King; Zenas Martin, Scribe; A. H. Woodworth, Secretary."

Below we give the oath this Rev. Mr. Johnson took on assuming the obligation of the Royal Arch degree. We quote from page 142, "Light on Masonry," by David Bernard, a Baptist of high standing, who was once a distinguished Mason and made a revelation of the ceremonies, oaths, and mummeries of the order. The outline of the shameful and degrading oath of the Royal Arch degree, as given by Bernard, is as follows: ("Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, if in my power, whether he be right or wrong. Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted*, all of which I most solemnly and sincerely promise, binding myself under no less penalty than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I

Oath.

ever knowingly or willingly violate or transgress any part of this, my solemn oath, or obligation, of a Royal Arch Mason. So help me God, and keep me steadfast in the performance of the same.") *The Enquirer* quotes the comment of a high Mason thus: "The Huntington brethren did not exercise due care. Still it is a thing that could happen. As far as my memory goes there have been some half dozen fatal accidents to candidates.") Think of an exercise, much of it a sheer mockery, a vain and foolish imitation of the supposed deeds of ancient divines, that endangers the life of the body, and will surely peril the life of the soul. The obligation of the Royal Arch degree, is derogatory not only to the standing of a clergyman, but is derogatory to the standing of good citizenship. We quote a second sad occurrence from *The Cincinnati Enquirer*, May 12, 1892:

A COSTLY JUMP.

JOHN GEIGER BREAKS HIS LEG WHILE BEING MADE FORESTER.

CHICAGO, MAY 11.—John Geiger has sued Court Valley Forge, No. 169 of I. O. F., for \$25,000 damages, claiming that, while being initiated, the officers of the lodge compelled him to jump into a supposed lake of fire to show his courage. He says that instead of getting a plunge into the lake, he was landed on the floor, and broke his leg in three places."

How can men of ripe years be led to engage in such silly, childish deeds and thus imperil their lives? A third accident was related by a traveling salesman, a member of the craft, to a friend of mine a few days ago. It occurred in taking a higher degree in a lodge in California. The candidate fell and it proved fatal instantaneously. The act brought on a prolonged season of litigation in the courts.

President Harrison, in his last annual message to Congress, asked for legislation to better protect men employed on railroads. Are we not in equal need of legislation for protection to prevent imposing oaths, and jeopardizing liberty, and even life, in lodges in our land? How can men,

who profess good citizenship, encourage an enterprise that not only endangers life but destroys it? And what adds to the surprise, they call it a religion—a saving religion.

CHAPTER III.

The Principles and Laws of Secret Societies are Disloyal, both to the Gospel of Christ, and to the Law of the Land.

We have shown in the foregoing chapters, that secrecy violates the Gospel by rejecting the name "Jesus," by administering oaths, by uniting with unbelievers, etc. To show still further perversion of truth, we quote the fifth verse of a song used by Odd-fellows, found in "Richardson's Manual," page 273.

"A temple where no narrow creed,
Protects a chosen few,
It holds alike deserved need,
To Christian, Turk, and Jew."

The Bible teaches, "Narrow is the way, and few there be that find it." The poet quoted, alludes to these Bible facts with derision, embraces the Jew, Turk, and Christian all on one level; joined in one brotherhood. Listen to the inspired Apostle: "Be not unequally yoked together with unbelievers . . . what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Secrecy refuses to consider such practical, weighty questions. Again, secrecy administers extra-judicial oaths. They are not administered by properly-authorized persons. Webster defines perjury being, "the act or crime of willfully making a false oath when lawfully administered." The statute alone qualifies men to administer oaths, and defines the purpose for which and to whom they shall be administered. But here are societies which take upon themselves the right to administer oaths, in secret, within guarded doors, and execute their own horrid penalty, all after night

without court or trial. The abduction and murder of the ill-fated William Morgan is a clear sample. For full particulars of Morgan's case, send for history of the abduction and murder of Captain William Morgan. Address, "Christian Cynosure, 221 West Madison Street, Chicago;" or C. G. Finney on Masonry, same address. Finney gives the confession of the man, Henry L. Valance, who, in his own dying words, confessed that, with his own hands, he pushed Morgan off the boat into the Niagara River. Pages 11-16. Finney, and scores of other seceding members of secrecy, who have revealed the working of secrecy, have repeatedly received letters, threatening to visit them with the penalty of the oath they had violated. These are actual deeds of disloyalty to our high standard of civil government, that would be in strict line with the kind of government within the jungles of Africa or some of the distant half-civilized isles of the sea. The present great threatening storm-cloud of Anarchy, both in Europe and America, is occasioned by secrecy, before which empires and republics are made to tremble. Masonry, Odd-fellowship, Knights of Pythias, including the various labor organizations, whose name is "Legion," with the Anarchists, Nihilists, Highbinders and Mafias, are all boats in the same broad channel, branches of the same tree, whose objects and aims are self. Many of them are monopolies, designed to fight monopolies,—seeking to overcome evil with evil, "doing evil that good may come."

The sad occurrence of paralyzing the New Orleans court, by the Mafias Society, is nothing new. It has oft been repeated by different secret organizations all over the land. Judges and juries have been made powerless, or, rather, unwilling to render justice, in view of their sworn obligations to their brother, although a criminal. As a result, the guilty have been set free, and in many instances mob law followed. Mob law, however, is the kind of law with which secrecy seeks to execute her penalties. Think of a professed Christian taking an oath, to ever conceal and never

reveal their secrets, on pain of having his throat cut across, his tongue torn out by the roots, his body buried in the rough sands of the sea at low water mark where the tide and ebb flows twice in twenty-four hours! The foregoing reminds us not of a high grade of civil government, but of the government of uncivilized tribes, savages, and cannibals.

Again, the titles of the officers of secret orders are contrary to the simplicity of our mild form of Government, and the Gospel of Christ. "In idolatrous religions, in the Roman church, and in monarchical countries, and in secrecy, a great deal is made of titles and ceremonies." Some of the titles of secrecy are, High Priest, King, Scribe, Noble Grand, Vice Grand, Junior Post Grand, Thrice Puissant, Sublime Grand Pontiff, Captain of the Host, Master of the First, Second, and Third Veil, etc., etc. Christ taught, "Be not ye called Rabbi, for one is your Master, even Christ." "My brethren be not many masters," said the Apostle James. In our Government we use the plain title, President, one that presides, Governor, one that governs, etc. It must be very apparent to the reader that the entire system and workings of secrecy are at variance with the laws of our land and the Gospel of Christ. Masons have given terrible proof that their oaths are not a dead letter, not only in the murder of William Morgan, but of many others. In a sermon by Rev. Thatcher, a man well known in the Christian world, who himself has taken many degrees in Masonry, he says, "The institution is dangerous to civil and religious rights. It is stained with blood. I have reliable historical evidence, of not less than seven individuals, including Morgan, murdered under Masonic law." Since this sermon other cases have come to light. "If the truth is ever known, I believe that scores of persons, in this and other countries, have been murdered for unfaithfulness to Masonic obligations." Finney, pages 120 and 121.

CHAPTER IV.

Secret Societies Lead to a Great Waste of Time and Money.

A great deal of their time is consumed in going over useless ceremonies, many of them mere twaddle. How many long nights mothers spend at home, while husbands or fathers are at the lodge! How much better, how much happier home would be if the long evenings were cheered by the presence of the head of the family! Many a wife and mother is sad and discontented because the companion, the husband, has no desire, no taste for the society of the precious inmates of home. "Home, sweet home." Prof. O. S. Fowler says: "No man should go where his wife is not admitted." The woeful influences that draw men away from the society of home, are principally the saloon and the lodge. I'll not stop to discuss which destroys the most love for home. Persons who belong to the church and the lodge, almost universally give the latter the greater attention. It is common for them to speak of their membership in the lodge with more esteem than their membership in their church."

I never knew of a lodge that had any trouble to raise their large sums of money, with which they secure their costly regalia, build their costly temples, and aid their needy as they contracted. Besides, many of them have funds enough to carry on a large life-insurance business, while the churches are compelled to beg for money in the morning, and "pass the hat" in the evening. Yea more, the great shortage in their treasuries drives many of them to set up lotteries, suppers, entertainments and festivals in their churches, to raise the necessary funds to carry on the Lord's cause. By an act of Congress, the Louisiana lottery has been suppressed, but it seems it will require another special act to suspend the church lotteries.

Secret societies are the occasion of much annoyance in the domestic circle. The leading source of this dissatisfaction is, that so much money is constantly paid, time and ser-

vice rendered, and so little visible good is manifest. Society is not improved. No reform, no conversion; all the visible good is on the selfish line of contract. The regalia, which many secret orders exhibit, when on dress parade, is a vain, useless expense. It is not worn for benefit, but for pride and display, which also is a violation of Bible teaching, and is, therefore, wicked. While many of these men are making their display with their costly adornment in these ranks of secrecy, some of their families at home are not comfortably provided for. Among the benefits conferred for this constant outlay of money is, that their sick receive a stipulated amount for each day of their sickness and some one to care for them each night while sick. As to the first, he is buying something, paying for something, that he may never need. The report shows that much more is paid in than is ever paid out. Hence, it is not a wise investment, lacks business principle, and is a waste,—a loss. As to the second, to conclude that our neighbors or brethren will neglect us, when we get sick, hence, to feel necessitated to enter into a contract with a society for such service and pay our money for it, and that in advance, is certainly placing a very low estimate on our neighbors and brethren. Secrecy is a waste of money, a poor beneficence. A small per cent of their receipts is returned as a relief fund. We have before us a report of the Grand Lodge of Odd-fellows * 1872. We give the report of a few States:

OHIO.

Number of lodges.....	461
Number of members.....	37,679
Receipts	\$298,667.21
Paid for relief.....	\$889.59

INDIANA.

Number of lodges.....	377
Number of members.....	21,422
Receipts	\$50,537.99
Paid for relief	\$14,167.08

PENNSYLVANIA.

Number of lodges.....	708
Number of members.....	85,818
Receipts	\$700,317.37
Paid for relief.....	\$300,130.96

ILLINOIS.

Number of lodges.....	418
Number of members.....	24,330
Receipts	\$186,045.18
Paid for relief.....	\$47,503.43

NEW YORK.	IOWA.
Number of lodges.....331	Number of lodges.....216
Number of members.....29,440	Number of members.....10,744
Receipts.....\$325,997.61	Receipts.....\$28,854.51
Paid for relief.....\$97,330.77	Paid for relief.....\$4,025.50

The relief fund of Ohio was 37 per cent of the receipts; of Pennsylvania, 42 per cent; of Indiana, 28 per cent; of Illinois, 25 per cent; of New York, 29 per cent; of Iowa, 14 per cent.

Taking the above as an average, the figures show that not one-third of the amounts paid ever return, or are applied to charitable needs of the society. The burial service of secret orders is vain, unintelligible and not orthodox. In the final prayer at the open grave, one of the common stereotyped expressions of the Odd-fellows is, "May our brother have been borne from the lodge below to the grand lodge above." In point of intelligence, the foregoing sentiment is a very striking parallel with the sentiment of the poor Indian, who earnestly prays that "the Great Spirit may have borne their deceased brother from the hunting ground below to the happy hunting ground above."

The police force of Sacramento, Cal., has been in a terrible, bloody conflict with the Chinese Highbinders of that city. They are a despicable band, a secret order, whose object and aims seem to be robbery and murder. The reader surely has not forgotten the lamentable experience of New Orleans, with its Mafia society. Chicago has given a most pitiful chapter in her history of a bloody struggle to subdue the Anarchists,—another secret society.

In 1826 and 1827 the State of New York was stirred from center to circumference in her efforts to convict the murderers of Captain William Morgan. A reward was offered for the conviction of the guilty. But alas! The efforts of the courts were baffled by the well-laid Masonic chains of secrecy. With Masonic sheriffs and Masonic juries, with Masonic witnesses who suffered imprisonment before they would testify, rendered the efforts of the courts

powerless. As will be seen, the Masons were more successful in their rebellion against the evil law than were the Highbinders, Mafias, or Anarchists. The feeling was such that Anti-Masonic Conventions were held; an Anti-Masonic political party was organized and Anti-Masonic legislators were elected. These are but some of the fruits of secrecy. How corrupt the tree! Ex-President John Quincy Adams, in a letter written afterward, addressed to the commonwealth of Massachusetts, in his allusion to the Morgan affair, says: "The names of the men, who took Morgan from his dungeon on the 19th of September, 1826, and closed a torture of nine days' duration, by sinking him in the middle of Niagara River, are well known."

The plea that "Masonry has reformed," is not very well founded. They administer the same identical horrid oaths *now* that they did *then*. As to their not executing the penalty for the violation of their sworn obligations, who knows that they do not do so? Threats are being constantly made, and fears entertained. The obligations are taken in secret and their penalties executed after night. Secret orders of milder forms are the same in principle, and are stepping-stones to higher orders of secrecy. Therefore, we pronounce secret societies dangerous to the community, to the church, and to society.

Dear Reader, are you in any way associated with a Secret Order? If so, I bid you, "Come out of her, . . . that ye be not partakers of her sins, and that ye receive not her plagues. For" (rest assured) "her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 4, 5.

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A Few Open Questions.

To those who belong to secret orders the following questions are respectfully submitted: (1) Who is in Christ? The husband or the wife?—the man, or the woman? In Gal. 3: 28 we read, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Now, if they are one in Christ, and the man goes to a place where his wife dare not go,—who separates them? And which one is in Christ when they are separated?

And again, we read in 1 Cor. 11: 3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man." Here it is clearly shown that the relation between the man and the Savior is similar to that between the husband and the wife. And in Eph. 5: 23 we read, "For the husband is the head of the wife, even as Christ is the head of the church." Then it appears that the husband is to the wife what the head is to the body. When you go into the lodge, where you dare not take your wife, do you not sever the head from the body? You are now separated,—which one is in Christ? Both cannot be, because one goes where the other cannot go. And yet Paul says, "Neither is the man without the woman, neither the woman without the man, in the Lord." But the man is without the woman in the lodge. What think ye?

Modern Skepticism Found in the Camp.

"And they brought up an evil report of the land which they had searched, unto the children of Israel."—Num. 13: 32.

THE event, referred to in the text, occurred early in the history of Israel's grand march to their Land of Promise. The alarming scene in their advance and in their rear, previous to their deliverance at the Red Sea; the appearance of starvation in the wilderness; the famine cry of water at Rephidim; the frightful scene at Sinai's blazing summit, all led to reduce Israel's energies and to awaken doubt as to the reality of their land of promise. To remove their fear and awaken faith and moral courage, God authorized Moses to send twelve men, a ruler out of each tribe, to go up and spy out the land. After an absence of forty days, they returned, with the gladsome news that the land was just such as God had promised. As evidence, on their return, they brought a sample of its fruits.

Following this, ten of the number circulated an evil report, that had a discouraging tendency, saying, "We be not able to go up against the people, for they be stronger than we. We saw giants. We were in our own sight as grasshoppers. Besides their cities are walled," etc. This evil report created great confusion, and even rebellion in the camp. Joshua and Caleb, as faithful servants of God,

sought to quell the riot and restore their confidence in God; urged upon them not to rebel against the Lord, neither fear the people, but to go up at once and possess the land, for "we are able." But, regardless of the efforts of these faithful servants, confusion reigned in the camp,—the congregation murmuring against Moses and Aaron.

As followers of Christ, we are all on our grand march to our heavenly Canaan. Not only a few, but all are invited to go up, spy out, and view our land of promise, as mapped out in the Sacred Volume.

Let us give audience to the returning spies of to-day, as they enter camp. I am glad to announce that I hear their united testimony, as the voice of one man, saying, "Religion is a good thing." The Gospel, even from a moral standpoint, inculcates noble principles; seeks the good of society; exhorts husbands and wives, parents and children; warns the rich; gives comfort to the poor—in short, it teaches, "All things whatsoever you would that men should do to you, do ye even so to them." Surely a system, having these noble principles, could not fail to meet with universal sanction. But I hear some one say:

1.—"*I'm obeying the Gospel as near as I understand it.*"

Is it true that the conditions of salvation are given in terms that we cannot understand? Does it not look like grave inconsistency for one vested in authority to command in terms he knows will not be understood? The New Testament comes to us as a revelation of God's will to man; but if it cannot be understood, then it ceases to be a revelation, and comes to us under a false title. But I am not willing to admit this. In my experience I find that persons in general quite readily grasp the plain, simple meaning of the Scriptures. The trouble is not that persons cannot under-

stand, but they lack a willing mind. Of this—the Gospel—way, it was said that it should be so plain that “the wayfar-
ing men, though fools, shall not err therein.” Besides, Christ assures, “If we ask we shall receive; if we seek we shall find.” Hence I reject the false conclusion as an evil report. Its tendency is to confuse and discourage, and it seriously reflects on the Author of our religion. *It is a species of modern skepticism.*

2.—Another one says, “*We can't obey all the Gospel.*”

In our Savior's final commission, Matt. 28: 20, he says, “Teaching them to observe all things whatsoever I have commanded you.” Can we think for a moment, that Christ would teach a form of doctrine that could not be obeyed? Certainly not! I would blush with shame to entertain such an idea for a moment. An earthly parent that would enjoin duty that could not be performed, and then inflict punishment for the non-performance of that duty, would be regarded well-nigh a tyrant. Does it not look like a species of tyranny for Christ to command his disciples to teach ordinances that cannot be obeyed? This is another evil report. I claim we *can* obey all the Gospel. “His yoke is easy, and his burden is light.” I call on the advocates of this doctrine for a list of the Gospel duties that cannot be performed! Christ explained the difficulty when he said, “Ye will not come unto me that ye might have life.” It was not because they *could* not, but because they *would* not. The want of a willing mind is the great trouble to-day.

3.—A third has for his plea, “*That is the way you understand it; but we can't all understand the Gospel alike.*”

Is it true that the book, called the New Testament, actually teaches a doctrine, to one individual, a different doctrine to a second, and a doctrine still different to a third? If

so, that great good Book, called the New Testament, would then be a bundle of inconsistencies. Besides, that learned man Paul ought to have known better than to teach: "By one spirit are we all baptized into one body;" "all speak the same thing;" "see that there be no divisions among you;" "be joined together;" "knit together;" "builded together," etc.

As this false plea produces discouragement and confusion in the camp, I class it as an evil report. It casts great reproach on the Author of our religion. I am aware that when the Scripture dwells on what God has done, or is going to do, it is often difficult to understand. "Without controversy, great is the mystery of godliness." But when man's duty is specified, it is plain, easy to comprehend, and nothing but a oneness is recognized in the Scriptures. Let us call up a few examples and compare our understanding. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5: 14. We all understand this text alike; but praying men and women by the score rise up and testify that anointing is not necessary for the sick. This is not occasioned by any difference of understanding, but by unbelief. In Rom. 16: 16 we read: "*Salute one another with an holy kiss.*" This text has a number of parallels in the different epistles. There is not a shade of difference among Bible readers as to the sentiment taught in these texts; but there is an amazing difference in their practice, all arising from unbelief, and not from a difference of understanding. Christ, in establishing the church ordinances, instituted the Lord's Supper; a full meal; a sacred meal. The apostles so understood their Lord. See Acts 18: 21; 1 Cor. 5: 8; 11: 20-34; Jude 1: 12, etc. Lexicons define supper as an evening meal. It is a universal

admission that supper is an evening meal. Luke 22: 20 says, "Likewise also the cup after supper," that is, the bread and wine were taken after supper; hence, were not the supper. Notwithstanding this clear train of thought, the masses rise up to-day and dismiss the meal, take the bread and wine, calling them the Lord's Supper, not because they so understand the subject, but because they think the meal is not necessary. We could extend this train of thought, if necessary, and we would witness the same result. In each and every instance there is a remarkable unanimity in the understanding of the sentiment taught in the text; but unbelief, or a degree of skepticism, divides the camp. To state that "we cannot all understand the Bible alike," as an apology for the religious divisions in the world, is casting a serious reflection upon the Author of our religion.

4.—I am aroused by a deafening sound from all sides of the camp, from press and pulpit, all over this broad land. Amid the clamor of voices, I distinguish the sentiment, "*It is just as you believe.*"

This theory appropriates the right to each individual to dismiss at his pleasure any of the teachings of the Gospel that he may think not necessary. For example, one thinks water baptism not necessary, hence he dismisses it from his creed; a second dismisses feet-washing; a third, the Lord's Supper; a fourth, the Communion; a fifth, the anointing of the sick. I ask, May not a sixth dismiss prayer? Will some one please tell us where to stop, and by what authority? See! we now have Christ's precious teachings torn in bits and parcels, and on the above line we will soon be out on the barren wastes of infidelity. And we dare not be partial to the privileges we accord. If we extend the right to

one individual to dismiss what he thinks is not necessary, we must to another.

There is a work, widely circulated, entitled, "Mistakes of Moses." If the doctrine, "Just as you believe," be true, I am prepared to write a second book, entitled, "Mistakes of Christ;" and a third, entitled, "Mistakes of the Apostles." Christ enjoins strict obedience in all his teaching, because his Word will judge us in that great day. John 12: 48. The mistake Christ commits is in holding up his teaching, his word, as the only standard of salvation, whereas, in the light of the foregoing doctrine, the standard is, "*Just as you believe.*"

The Apostle Paul seemed to have caught the same spirit of this one way doctrine which we advocate, for he says, Christ is the author of salvation only to those who obey him. Heb. 5: 9. Peter undertook to test Christ's one way system on the occasion of Christ's washing his disciples' feet. In fact, Peter stoutly affirmed his doctrine: "*Thou shalt never wash my feet.*" But Christ promptly withstood Peter: "*If I wash thee not, thou hast no part with me,*" i. e., "Peter, it is not as you believe; but as I say, or not at all." Peter, lacking what might seem to be moral courage to stand up for this doctrine, yielded. But the advocates of it to-day are more persistent. Thousands of them protest to the last that "you need not obey all the commandments; do as is your faith." "*It is just as you believe.*"

When men fail in business, there is a law that provides that their paper shall be worth a certain per cent; but there is no law that provides that men's word shall be worth a certain per cent. A man's word that is not worth its face is worthless. So likewise with the Gospel. The same Jesus that tells us to pray, tells us to wash feet; if Jesus did not mean what he said when he told us to wash feet, how do we

know that he meant what he said when he told us to pray? It must be apparent to the candid reader that the theory, "*It is just as you believe,*" is a most fruitful source of confusion; hence an evil report. I regard it as skepticism. A system that professes faith in Christ, and then rejects what Christ says, is sophistry,—error of the gravest character.

The standard, therefore, is not "*just as you believe,*" but it is most assuredly *as the Scriptures teach*. For "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 1: 9. "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

The terrible state of confusion and rebellion in the ancient camp of Israel, as seen, was produced by the evil reports of those who professed to know; so likewise the terrible confusion, division and rebellion in Israel to-day is produced by evil reports. I warn the reader of their doctrine. We regard it as a grave species of Skepticism.

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CHRIST AND WAR.

Do THY best to develop in thine own heart and that of others more love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance, for against such there is no law.—Gal. 5: 22, 23.

Do thy best to keep clear of envy, wrath, strife, variance, and such like. Unerring wisdom has revealed the only true and successful law of self-defense in the words, "Resist not evil; overcome evil with good." It has always proved successful when properly tested. The true exercise of benevolence, both to friend and foe, is the surest way of protecting every industry. It displays the truest courage, confers the highest honors, promotes the good of the weak and the poor, as well as the strong and the rich, and respects the rights of all.

Christ, its Author, says, "Love your enemies." War says, "Hate them."

Christ says, "Do them good." War says, "Do them harm."

Christ says, "Pray for them." War says, "Slay them."

Christ says, "Bless them." War says, "Curse them."

Christ says, "I come not to destroy men's lives; but to save them." War says, "I come to destroy men's lives; and for this purpose I want the most effectual weapons that can be invented."

Christ says, "Overcome evil with good." War says, "Render evil for evil, and more of it."

Paul says, "If thine enemy hunger, feed him." War says, "Starve him."

Paul says, "If he thirst, give him drink." War says, "Destroy his wells, cut off his supplies of every kind."

Paul says, "The weapons of our warfare are not carnal." War says, "Ours are carnal; bring on the sword and spear, the musket and cannon, with plenty of powder, shot, and shell."

Paul says, "We wrestle not against flesh and blood." War says, "We do wrestle against flesh and blood. Crowd them to the wall, and into the last ditch; utterly destroy them if they don't submit."

War unbridles the lusts and passions of man's depraved nature, destroys morals, imposes heavy burdens upon productive industries, makes widows and orphans, wastes money, begets envy, hatred, variance, wrath, strife, sedition, murders, drunkenness, revelings, and such like, of which Paul says: "I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. 5: 21.

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Order No. 315.

Secret Societies.

A SELECT company, banding together, assuming an unknown obligation, and meeting within guarded doors, gives just grounds for grave suspicion. If secret societies were unknown and would thus suddenly organize they would meet with prompt censure. No need of secret meetings to do good, Meetings for good are held with open doors with motto above, "All are welcome." Christ says, "In secret have I said nothing." "If they shall say, behold, he is in the secret chamber, believe it not." Paul bids, "Have no fellowship with the unfruitful works of darkness, for it is a shame to speak of those things done of them in secret." Hence neither Christ nor Paul attended the lodge. They claim to be charitable institutions. True, for money paid, the lodge agrees to care for you when sick; and if need be pay your funeral expenses. But that is not charity which has been paid for. And is it not folly to pay in advance for uncertain benefits? Their regalia is vain and useless. Much of their burying service is unscriptural, and nonsensical. Secret societies are hindering justice in our courts. Who would feel safe going to trial with secrecy arraigned against him. There is not a crown in Europe but is trembling in fear of secret orders. The Law defines who shall administer oaths and what they shall be administered for, and the punishment. Hence, in a matter of oaths and perjury, secret societies are usurpers. For an example of secret-order-oath see the case of the forty men who banded together to kill Paul. Acts 23: 12.

A twenty-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.

Order No. 316.

Modern Skepticism.

THE amount of infidel literature in circulation, is astonishing. Observation shows that a certain form of infidelity, which may be called "Modern Skepticism," is on the increase, published from the pulpit and press. Some of its sayings are the following:—

1. "I'm obeying the Gospel as near as I understand it," implying that it cannot be rightly understood. Is the Gospel clothed in doubtful language? If so, it is no revelation. Its title is false. Christ's mission in the world was to tell us what, and show us how, making the way plain.

2. "That is the way you understand it, but we cannot all understand the teaching of the Scriptures alike!" Is it true that the scriptures teach contradictory doctrines? If so, then God is the author of confusion, and Paul is very inconsistent in bidding all the Corinthian Christians to speak the same thing. Observation shows that Bible readers very readily understand the teachings of Christ and the apostles, but many of them do not think it necessary to obey, —don't believe it. This is modern skepticism.

3. We can't obey all the Gospel." Did Christ command that which we cannot do? How absurd the thought! Please give a list of the duties in the Gospel we cannot do. This doctrine bears marks of skepticism.

4. "It is just as you believe." If this be true, each individual's opinion becomes his own standard and accords to each the right to dismiss at pleasure what he deems is not necessary. The Gospel teaches obedience in "all things;" warns against violation or omission of the "least of these commandments." The same Jesus who taught the disciples how to pray, taught them to wash feet; but if it is not necessary to wash feet, we are without means of knowing that it is necessary to pray. This is Modern Skepticism

A seven-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.
Order No. 314.

INTEMPERANCE.

AFTER a prayerful consideration of this subject, this is submitted to the careful consideration of those who are under the baneful influence of alcohol,—not only the drunkard, but the moderate and social drinker; and I hope that they may read this carefully, and be bettered thereby.

A BRIEF HISTORY OF ALCOHOL.

History tells us that three thousand years ago the art of distillation was discovered in China, but the effect of the distilled liquors was found to be so corrupting and demoralizing, that distilling was prohibited. The man who made the discovery was banished to a lonely isle; here he was compelled to spend the remainder of his days. Thus the art was lost, and was not rediscovered until the eleventh century, when it was again brought into use.

It is said that nine hundred and fifty years ago the distillation of alcohol was invented in Arabia. Ladies used it with powder to paint themselves, in order to appear more beautiful.

During the reign of King William and Queen Mary, an act was passed, encouraging the manufacture of spirits. Soon after, intemperance prevailed to such an extent that retailers of intoxicating liquors exhibited signs in public places, informing the people that they could get a drink for a penny. The first notice of its use in public life was among the laborers in the Hungarian mines, in the fifteenth century. In the sixteenth century the use of distilled spirits spread over the continent of Europe. About this time

it was introduced into the colonies, as the United States were then called. In 1751 it was used by the soldiers as a cordial.

It is said that alcohol from Europe was made of grapes, and sold in Italy and Spain as a medicine. The inhabitants of Genoa afterwards made it from grain, and sold it as a medicine, in bottles, under the name of "The Water of Life." Until the sixteenth century it was kept by apothecaries as a medicine.

During the reign of Henry VIII, brandy was first known in Ireland, and soon its alarming effects induced the governor to prohibit its manufacture. About 126 years ago it was used as a beverage, especially among the soldiers in the English colonies, in North America, under the preposterous notion that it prevented sickness, and made men fearless in the field of battle. It was supposed to be a panacea for almost all diseases, and was promiscuously used as a medicine in some countries, by the high and the low, the rich and the poor, for many years. In this way the liquor traffic fastened itself upon the human race, with a grasp so firm, that no earthly power has been found sufficiently strong to grapple with it.

Alcohol has not yet been found anywhere in all the wide universe of living matter; it is not there, and cannot be produced until life has been destroyed and the substance rotted. Pure alcohol is the basis of all intoxicating manufactured liquors. It is one of the most deadly poisons known to the chemist, being third on the list. This is a brief history of liquor up to this time.

In regard to the adulteration of liquor, we quote from Prof. Johnson: "If we are to believe the statements of several books, published for the brewers, there is used in the manufacture of the different malt brewages, alum, copperas,

tobacco, capsicum, opium, henbane, salt of tartar, aloes, ginger, slacked lime, quassia, sweet-scented flag, worm-wood, hoarhound, bitter oranges, salt, molasses, sulphate of iron, strychnine, coriander, paradise seed, sulphate, acid, jalap, ammonia, and marantha."

We quote these that the reader may know what poison there is in liquor at this time. In a book, published in London, "Brewing Malt Liquors," many of the articles already named are recommended for brewing liquors, and for improving them after they are brewed. The liquors are not only drugged by the manufacturers, but they are, in many instances, again doctored by the retail dealers. Prof. Johnson's book contains a list of 348 articles, giving directions for manufacturing and doctoring the different kinds of beverages therein mentioned.

After learning these facts above named, it is a wonder that human beings can drink it, and live as long as they do, when liquors are manufactured from these poisonous drugs. Intemperance is the crime and shame, the curse of this nation, and the darkest stain upon our Christian name and civilization.

A STATISTICAL REPORT.

Already the retail sale of intoxicating beverages in this country is.....	\$ 700,000,000.00
According to the best authority, it burdens the government with.....	800,000.00
Paupers and children at an annual cost of.....	100,000,000.00
The cost of crime from intemperance is.....	40,000,000.00
The waste of grain, fruit, etc.....	50,000,000.00
The support of insane, idiots, and disabled, costs.....	100,000,000.00
The loss of productive industry to the country, through the wasted time of tipplers and drunkards, is.....	225,000,000.00
Wages, or value of time of manufacturers, dealers, clerks, and employees in the traffic.....	300,000,000.00
Which is a wasting of our country's resources annually.	1,515,000,000.00
It adds to the government revenue only.....	50,000,000.00

It is said there are in the City of New York, sixteen thousand saloons in sight of the steeple on the Trinity

Church, and, no doubt, many of them are arranged in the most gaudy style imaginable, to entice and draw their victims into those dens, to rob them of their earnings and destroy their character.

It may seem incredible, but official facts show that more than sixty millions of dollars are annually spent in the City of New York alone, for intoxicating drinks, while for the country at large, the official report of the Bureau of Statistics shows the appalling sum of five hundred and sixty millions of dollars, annually spent in this frightful way. It certainly is a fatal woe to every precious interest in life, here and hereafter. It destroys property, intellect, and life. Why can not its sad victims be made to pause for a moment, for a calm reflection upon the certain and sad consequences of their evil habit? When will this nation be made to see it, and rise and shake off this dreadful evil? Will statistics wake the people? Here they are from official data: More than one hundred and twenty millions of dollars are spent yearly in the United States for rum, more than the value of all the flour, cotton goods, boots, shoes, woolens, clothing, books, and newspapers. The reader will hardly believe it. Well, it is true nevertheless; but no pen can portray the deadly list of ills that follow in the train of this satanic sin, of hopes blighted, of children debauched in their prime, of sorrow, misery, and woe here, and heaven lost forever.

Reader, do you drink? Stop! right now, and quit forever; turn your thoughts within, for a little calm reflection. Are you a drunkard? Turn to that wife and mother, and to your sad home; ask, Did I cause this ruin? Are you a moderate drinker? Remember there is death in the cup. Young man, beware of the social influences. Have the courage to say, No!

General Eaton, Commissioner of Education of the United States, reports that eighty per cent of the crime of our country is the result of intemperance, and that ninety-

five per cent of the depraved youth are the children of drunkards and vicious households. With these statements before you, will the thousands of moderate drinkers please stop, and ask themselves, What am I doing? Where am I going? Am I not ruining my intellect, corrupting my body, destroying my soul, by the use of these poisonous and drugged liquors?

From this class of moderate drinkers come all the drunkards of the land. There is a city in Illinois that has eleven distilleries, with a capacity of malting two hundred thousand bushels of corn every twenty-four hours' run; one bushel of corn making four gallons of proof whiskey. This I learned from a revenue collector and liquor inspector. According to this statement, those distilleries will make 800,000 gallons in twenty-four hours. If this amount would be adulterated and drugged, there is no telling how many thousands, yea, millions of gallons could be made of this poisonous and life-destroying stuff. If one city can turn out such an amount in twenty-four hours, what will all the machinery, running in the manufacture and interest of the traffic, do in one year? This is a grave question, and I hope the Christian, the moral man, the moderate drinker, and even the drunkard, will pause for a moment, to consider the results of intoxicants.

It is said that the liquor traffic gives employment to the man that raises the corn and barley, down to the man who deals it out in drink. I will say that it gives employment to the sheriff, constable, judge, and jury. It gives employment to men to enlarge our prisons and asylums. It gives employment to the coffin manufacturers and to the undertaker, who buries its convicts. This is not all that intemperance does; it countenances the liar, respects the thief, and esteems the blasphemer; it defames benevolence, scorns virtue, and slanders innocence; it brings shame, not honor; terror, not safety: despair, not hope;

misery, not happiness. It kills peace, ruins morals, blights confidence and slays reputation; it curses the world and laughs at the ruin it has inflicted on the human race, in the blighted hopes and sufferings of the broken-hearted, and oft-neglected and pitiful condition of the drunkard's children, whose destitution should awaken our tenderest sympathy; and prompt us to rush to their rescue.

There is no higher principle of philanthropy than to remove out of the way of the tempted and the weak, agencies of vice that lead to their downfall. If we would stop the effects, we must remove the cause. Save the youth, for on them rests the future prosperity of the church and State. It is said the liquor traffic and the use of strong drink in this country, is annually reducing 200,000 children to a state of wretchedness and orphanage, thus causing them to grow up in ignorance and dissipation, and become a burden instead of a blessing to society. Oh! can not we say truthfully, that intemperance spreads woe and sorrow all around? Does it not cut down the best intellects of the land? Does it not make victims for our jails, and supply the almshouses and asylums with paupers! It excites the father to butcher his children, helps the husband to kill his wife, and furnishes the victim for the scaffold. It drives away joy, and expels every ray of happiness from the family circle.

OUR APPEAL TO THE TIPPLERS.

Kind reader, are you a tippler or moderate drinker? Can we not persuade you that in the social glass, that demon of destruction is to be found? Will you raise the poisonous glass to your lips and be ruined forever? It is liquor that will destroy the noblest energies of the soul. It will wreck and wither forever the happiness of the domestic fireside, clog all the affectionate avenues of the heart, and make men drones in the busy hive of society, causing you to be an encumbrance to yourself, and a source of un-

happiness to all around you. It makes you disregardful of the wants of those innocent beings who are nearest to you, and are dependent upon you for the comforts of life.

Liquor! Oh, how many earthly Edens hast thou made desolate? How many starved and naked orphans hast thou cast upon the cold charities of an unfriendly world! How many graves hast thou filled with confiding and broken-hearted wives! What sad wrecks hast thou made of brilliant talent! Oh, ye sons of dissipation and excess, ye prodigals who riot and waste the gifts of a bounteous Providence, come and behold the companions of your revels, the victims of your folly!

See the father's pride and the mother's joy snatched from their embrace and hurried, headlong, to an untimely grave. See the flower of youth and beauty shedding its fragrance and displaying its glory; but ere the morning dew of life has escaped on the breeze, it sickens, withers and dies. The object of love and affection, the promise of bliss, the hope of the country and the encouragement of the religion of Jesus Christ,—all poisoned by intemperance, all doomed to a premature and disgraceful death. Are the teachings of common sense not to be regarded? What strong inclination is it that tempts men to drink alcoholic liquors when facts and reason, nature and Christianity, are continually warning them of the irretrievable train of disasters and ills that follow?

If we had the power to depict, in all its sulphurous hues, the misery caused by rum, the people would stand aghast with fright, and, we believe, with one accord, would say, "This traffic must stop." It would stop, and we would have a nation of sober men, happy homes filled with love, happy men, happy wives, happy mothers, happy children. Then virtue would take the place of vice in every human heart. Then every aspiration would be for something higher and nobler.

INTEMPERANCE.

THE DUTY OF MINISTERS, CHRISTIANS AND TEMPERANCE WORKERS.

Shall we not, as intelligent men and women, and, especially as ministers and Christians, use all our influence to stop this commerce of death, and pray God that the day may soon dawn when we can see the accursed stuff banished from among the people? The ministers of the Gospel occupy a position where they can do much in aiding the overthrow of the rum traffic,—because they wield an influence in the church, among their members, and among their fellow-beings that no other profession does. God grant that the voice of every minister and Christian professor in the land be raised in the cause of temperance! Let all work together for the overthrow and banishment of intoxicating drink from our land. Is it not our duty to do all in our power that would be reasonable and right, to stop this evil?

The temperance cause is moving the minds of the people of this great Republic at this time. May it never cease, until it covers this land as the waters do the great deep! I have now, conscientiously and prayerfully, presented to the readers of this article, my thoughts on this important subject, with the evidence and testimony of others, who are interested in the temperance cause. I am aware that there are those who will say that the statements herein contained are exaggerated. Such should examine the printed evidence and statistical reports of such men as General Eaton, Hiram Cox, Dr. Stibbins, Eli Johnson and David Tatum. That will be sufficient without any additions of mine. May the Lord Jesus Christ, in his infinite mercy, bless this effort, and may it be the means, under God's grace, of opening the blind eyes of those who are partakers of the intoxicating cup! May they turn from their evil ways and be cleansed in the precious blood of Christ, and thereby be made heirs of God and joint-heirs with Christ!

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CHURCH ENTERTAINMENTS.

"My house shall be called the house of prayer; but ye have made it a den of thieves."—Matt. 21: 13.

It is necessary that people collect themselves together that they may be taught and the cause of Christ advanced. In this the early church was very successful. For example: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3: 5, 6. A vast concourse gave audience to Peter's sermon on Pentecost; as a result, three thousand were added to the church. On another occasion "almost the whole city came together to hear the word of God." Acts 13: 44. What crowds of people attended the early preaching of the Word! And the whole attraction was the simple story of the cross told with humble, fervent zeal.

But to fill the pews in many churches to-day special announcements are made, handbills are struck, giving notice that "the congregation will be entertained with comic songs, humorous recitations and dramatic performances," the minister often leading the van. The sacred stand is turned into a stage, and the exercises into a species of theatrical performances. Humorists are employed to add mirth to the occasion and to please the carnal mind.

Some of the evil results of these means used to collect crowds are as follows:

1. *It is reversing God's mission in the church.* These exercises virtually raise the flood-gates and inundate the church with the corruptions and carnality of the world. The effort of the church is to make the sinner sorry and grieved because of his sin; whereas these exercises producing sport, merriment and laughter drive away the good Spirit.

It is the duty of the church to rebuke worldliness, jesting and foolish talking. How can she do so when she herself leads off on these forbidden grounds? These exercises cultivate a love for the theater and circus. In fact there is a striking similarity between many of these church entertainments and performances on the stage. The masses of these so-called Christians are, in many places, circus and theater goers. Church entertainments are proving to be but a preparatory department for the stage. I noticed that the Sabbath school at Hamilton, Canada, has lately furnished three actors for the stage. *What a burning shame on Christianity!*

2. *The tendency of these exercises begets a spirit of irreverence for the sanctuary.* God's house is a solemn, sacred place. David said, "Holiness becometh thy house." Sport, merriment and laughter drive away the spirit of reverence. "We are bought with a price" and we should not play, for the object of the purchase is, "Go work in my vineyard." Such efforts to attract, please and amuse the people, especially the young, are leading them to be "lovers of pleasure more than lovers of God." As a warning, be it remembered that as soon as Israel offered worship to the golden calf they "sat down to eat and rose up to play." Ex. 32: 6.

The scene of blind Samson making sport for the Philistines in the house of their god Dagon was a most pitiful sight. Judges 16: 25. The saving of souls is not done or promoted by sport, luxury and ease, but by faith, holiness, sobriety, and "watching unto prayer." The motto of the stage is, "*We study to please*," the motto of the church is, "*We study to save*." The religion of Jesus was never intended to please or amuse. "For if I yet pleased men, I should not be the servant of Christ." Gal. 1: 10.

The apostle in naming the works of the flesh in Gal. 5: 19-21 names "revellings," and then adds, "They that do such things shall not inherit the kingdom of God." "Revellings" is defined by Webster as "feasting with noisy merriment." Think of the noise of laughter, the stamping of feet, and the clapping of hands within the holy place! Hence it must be apparent that festivals, tea-parties, etc., are revelings in the clearest sense. Theodore L. Cuyler says, "It is the work of a babe to be everlastingly crying for amusements."

3. *The educational influences of these exercises are evil.*

The minister is to be a watchman upon the walls, to warn of approaching danger. How can he warn his flock of worldliness, such as theatricals, lotteries, card parties, etc., when they are held in his church by his consent and aid? It requires clean hands to cleanse impurities. The Louisiana lottery was suppressed by a special act of Congress, and it looks as if it would require another special act to suppress the lotteries in the churches. There is a lawyer in Philadelphia, a professional gambler, whose praying mother prevailed upon her pastor to visit her son and remonstrate with

him in his fatal practice. After some remarks from the minister the son inquired, "Do you see those large volumes on that lower shelf?" "I do," said the minister. "I won them in a lottery at our home church, during your pastorate. It was my first effort. I have found it a paying business and have followed it since." "Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14: 22.

4. *Church Entertainments are fruitful sources of differences, difficulties and divisions.* As there is no law or principle to govern those exercises, therefore different views as to methods, manners and means of conducting them obtain. The poor often feel that they are slighted. As a result the working power of the church is hindered.

At an entertainment within the circle of my acquaintance the young were engaged in mirth to such an extent that the aged became offended. The young were brought before the court; they plead guilty and paid their fine, but demanded that there be no partiality, that the pastor be also summoned, as he joined them in the game that proved offensive. Recently some differences arose between the members of a church as to the propriety of a Christmas tree. The matter terminated in a serious difficulty. It was settled, not in the church, however, but in the court at Sidney, Ohio, at a cost of several hundred dollars. *What a reproach on the religion of Christ.*

In the second place, *money as a factor enters into the work of the church to an important degree.* In collecting necessary

funds the early church was very successful. When Moses built the tabernacle he simply announced a willingness to receive offerings from the people. Their liberalities were so great that he was compelled to restrain the people from giving. There was no need of a lottery or a bazaar to aid in collecting the necessary funds. Large amounts were required of Israel in tithes and offerings under the law; these they seemed to have given willingly.

The apostle's teaching was, "Upon the first day of the week let every one lay by him in store as the Lord has prospered him." 1 Cor. 16: 2. "According as he purposeth in his heart, so let him give." 2 Cor. 9: 7. With this system there was no lack of funds in the apostolic church. It is said that Christ sat over against the temple and saw the rich and the poor "casting their gifts into the treasury." There was no necessity for parades, tea-parties, games, lotteries, and gambling to secure the Lord's portion.

A very common method of replenishing the church treasury is by the aid of festivals, lotteries, fairs, concerts, etc. The evils arising from this manner of collecting funds for the Lord's cause are numerous and grave.

1. *Money given to the Lord's cause by way of supporting lotteries, festivals, and tea-parties is a blemished offering.* Under the law it was a grave offense to present an offering to the Lord that was in any way defective. He then demanded and now demands the best, the first—"the firstfruits." It is plainly manifested that the chief anxiety of those who attend these entertainments is not the good of the cause, but it is to be fed and amused. One of their number said,

"I am not going to give my money, unless I get some fun for it." Such offerings are seriously blemished, and hence must be very displeasing to the Lord.

2. *It perverts the design of the church by introducing into it unlawful methods for raising funds.* Christ early in his ministry met the painful sight of speculation in the temple. He was so aroused at the scene that with a scourge he drove out them that sold and bought and overthrew the tables of money changers, saying, "My house is called a house of prayer, but ye have made it a den of thieves." Is there not a close analogy between that temple scene and the night scenes in some churches amidst their banqueting, lotteries and the sale of their merchandise?

Christ repeated the cleansing of the temple, and it looks as though he will have the church to cleanse in a similar manner when he comes the second time. The sole aim of the church is to save souls, not to make money; hence Christ plainly states, "Make not my Father's house a house of merchandise." Church entertainments are a clear violation of this plain imperative. It is painful to notice the various schemes which many of the churches have ingeniously invented, suited to the carnal taste, by which they draw the world into their snares and get their money. The design of the church is to save souls. Money-making is a business, and our business cares must be dismissed if we would worship God acceptably.

3. *To raise money by entertainments is contrary to the Bible principle of free-will offering.* "Whosoever is of a willing heart, let him bring it as an offering to the Lord," was a

principle taught under the law. "If there be a willing mind it is accepted according to that a man hath," 2 Cor. 8: 12, is the principle taught in the Gospel. Many are unwilling to give to the Lord's cause unless they receive in return music, mirth or sport; whereas we are to give, hoping nothing in return. J. A. Gordon says, "To receive an equivalent in food or goods for money put into the Lord's treasury, robs the offering of its richest element, that of sacrifice." For this reason the widow's two mites enriched the Lord's treasury more than the abundance cast in by the wealthy.

4. *The evil tendencies of church entertainments are apparent.* The Scriptures again and again urge gravity and soberness; naming bishops, deacons and their wives, the aged and the young, both men and women, it warns of "jesting and foolish talking." The reader well knows that the educational influences of church entertainments are to the contrary. Without mirth, sport, merriment, the exercise would fail to interest and entertain the crowd that collects. It is admitted by all to be wrong to gamble or play games of chance.

It is painful to discover that the various schemes introduced into the churches to make money, when traced to the point of development, prove to be games of chance-gambling. As proof, let us take a glimpse of a single case as it goes on in the merry crowd. A cake containing a gold ring is cut into twenty slices, and sold at ten cents per slice. Results as follows: Cake donated; cost of ring one dollar; sale of cake two dollars. Net proceeds for the Lord's cause, one dollar. Does not the reader see the analogy between

the foregoing and a game of cards which is perhaps being played next door? We name the points of similarity as follows: First, both are games of chance. Second, in each they first pay fees. Third, one gains, the other loses. Fourth, neither gives an equivalent for that which he receives. *What a reproach such a scene is on the religion of heaven's anointed!*

It is a principle of the Gospel that in the sale of our merchandise due regard should be given to its just and equitable value. In the sales at church fairs and bazaars there is no regard paid to just values. Articles are sold at exorbitant prices, which leads to the sin of extortion and covetousness. A Presbyterian elder states the matter in this way: "And now, brethren, let us have a supper and eat ourselves rich. Buy your food, and then give it to the church. Then buy it back again. Then eat it up and your church debt is paid." Another states it thus: "A number of Christians negotiate for an entertainment to raise funds for the Lord's cause. The chief attraction is comic songs. Some of the performers appear in comic and most ridiculous dress, with false mustache and whiskers, etc. All this is to secure money for God's cause. What must be the influence on the spiritual life of the church? Here one evening we are talking and praying with these people, trying to lead them to Christ. The next evening we are applauding a poor creature disguised in comic dress and singing comic songs."

The Roman Catholic clergy have been compelled to bear volumes of censure from Protestants for the matter of

indulgences. For this grave sin I would blush to offer any apology; but to Protestants I must say in justice, "Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye."

"Love not the world." "Come out from among them, and be ye separate, saith the Lord." 2 Cor. 6: 17. "To seek the assistance of the world, instead of obeying and trusting God for help, is a flagrant sin. What would be thought of a wife whose faithful husband supplies all her wants, were she to distrust and dishonor him by going to his enemies for money, or, to obtain it, should open his house for the entertainment of sensual pleasureseekers?" "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" "Woe unto them that go down to Egypt for help."

5. *The testimony of the press is overwhelming against exercises of money-making and amusements in the church.* We quote from the *Christian Guardian* (Methodist), published at Toronto, Canada: "Money for Religious Purposes. Lotteries, lucky-bags, semi-theatricals, charity-balls, funny recitations, kissing games, and voting for the prettiest, wittiest and wisest may not be very sinful on appropriate occasions, but are all abominable methods of raising funds for the church. If cash cannot be obtained for a religious purpose, without fun and foolery, then let the purpose be unserved. In that case the only real good thing it can do is to die. Surely a reform is needed, and we believe it is coming."

A correspondent from Australia of the *Apostolic Guide* (Disciple), of Lexington, Ky., pens the following: "The question, how to raise money for the support of the churches, seems to be a difficult problem the world over. The synod of the Church of England has just closed in Sydney last night. It was moved and seconded that, in the opinion of the Synod, the practice of raising money for church purposes by means of bazaars, exhibitions, theatrical entertainments, flower-shows, and the like, is wrong in principle, unworthy of professed Christians, a disgrace to members of the Church of England, deserves the severest censure and ought to be suppressed. After an animated discussion the motion was lost." While missionaries are busy and seem earnest in carrying the Bible to remote isles of the sea, it seems sad that with it they carry practices which are so contrary to its holy teaching.

A. G. Brown, of London, pens the following ringing cry: "'Come out' is the call for to-day. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars, and cut down her groves. Spurn her offered assistance. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the Book of God. Trust the Spirit who wrote its pages. Fight with his weapons and only cease to amuse and seek to arouse. Shun the clap of a delighted audience and listen for the sob of a convicted one. Give up trying to please men who have only the thickness of their ribs between their souls and hell."

May we not deplore the corrupt state of Christianity in the language of the seer upon Patmos? "Babylon the great

is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Following are these tender words of warning, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

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Are You Prepared to Die?

"Leaves have their time to fall
And flowers to wither at the north-wind's breath
And stars to set—but all,
Thou hast all seasons for thine own, oh! Death."

KIND reader, are you prepared to die? You may meet death at any time. The many sudden deaths around us stand as so many sentinels to warn us of our danger. The dearest interests of your future state depend upon your condition when the shadowy king strikes you down. Around us and within us are daily warnings of his approach. Every rivulet that ripples over its pebbly bed says, Return. Every falling leaf reminds us of our mortality. Every withering flower speaks in perfumed eloquence and warns us that the bloom of health that mantles the cheek must wither and fade. Every pain and ache that racks our body tells us that the fell destroyer is doing his work, and appeals to our pride, our avarice, our licentiousness and all that is within us, and tells us to take warning and prepare. Death is a reaper before whose sickle we all must fall. And with all the wisdom and power we possess we cannot tell when he will strike us, neither can we stay his iron grasp or melt his heart to pity. The stern, irrevocable decree has gone forth that it is "appointed unto man once to die."

It is a solemn thing to die, to go away from the world, from our business, from our friends with all the pleasant associations, and return no more forever. If we had no knowledge of what is beyond the grave, death would indeed be a terrible thing to contemplate and still worse to experience. It would be a "dark valley," "King of Terrors," "chilly waters." And our knowledge only intensifies its horrors if we are not prepared for it. To feel we must leave this life and go to the dark, damp realms of the grave, and then go into the unknown regions to meet an offended God and lose the rich inheritance of his saints, will fill the soul with woe inexpressible. Oh, the thought of the grave when we are not prepared for death!

"There darkness and dampness with poisonous breath
And loathsome decay, fill the dwelling of death;
The trees are all barren and bare.
The pilgrim, who reaches this valley of tears
Would fain hurry by; and, with trembling and fears,
He is launched on the wreck-covered river."

If we are prepared by a holy life, devoted in obedience to God, death has no sting and the grave no terrors. Jesus our Savior took upon himself our nature, that through death he "might destroy him who had the power of death." Having gone down through the dark regions of death he lit up the gloom of the valley with effulgence like that of heaven, thus making the dying couch of his people radiant with the light of his presence, and dignifying it into the gateway from the tribulations of earth to the glories of heaven. The grave is the couch upon which the careworn and weary believer sweetly reposes till the morning bells of eternity call him forth.

"The storms that wreck the wintry sky
No more disturb his sweet repose,
Than summer evening's latest sigh,
That shuts the rose."

"How peaceful the gravel its quiet how deep!
Its zephyrs breathe calmly, and soft is its sleep,
And flowrets perfume it with ether."

"How lovely, how sweet the repose of the tomb!
No tempest is there; but the nightingales come,
And sing their sweet chorus of bliss."

ANOINTING THE SICK.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, . . . and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

I. DESIGN.

1. The primary design of anointing the sick with literal oil, as practiced by the "twelve" in the time of Christ, was evidently for the restoration of the physical body.

While it is not mentioned by the evangelists as a command given by Christ, yet it is certain that it was recognized by the Lord as a proper practice, from the fact that those whom the disciples anointed were healed. Mark 6: 13. Christ had given the disciples power "to heal all manner of sickness, and all manner of disease" (Matt. 10: 1), or "to cure diseases" (Luke 9: 1); and commanded them to *heal* the sick (Matt. 10: 8).

This anointing and healing of the sick, however, belonged to the age of miracles. It was classed with such works as cleansing the lepers, raising the dead, etc. The conditions and results were somewhat different from those of the anointing given by James. One prominent and essential condition clearly implied in James 5: 12-19, namely, that the anointed should be in Christ, was evidently not essential then, from the fact that the disciples anointed the sick during their missionary journey among "the lost sheep of the house of Israel" only. Matt. 10: 5, 6.

2. The secondary design of anointing the sick with literal oil is, that the sick may be blessed as follows:

- (a) "The prayer of faith shall save the sick."
- (b) "The Lord shall raise him up."
- (c) "If he have committed sins, they shall be forgiven him." James 5: 14, 15.

These promises of being saved, raised up, and forgiven, are most precious to the sick.

In the first promise a certain kind and degree of salvation is assured. The full nature and extent of that salvation are known to the Lord only. In the second a certain kind of raising up, such as the Lord is pleased to grant, is secured. While the sick may not know fully the particular kind of raising up the Lord will grant him, yet he can be certain it will be that kind which will be best for him. The thought of being raised up by the Lord in any way he may choose, is very comforting to the sick. In the third the forgiveness of sins is clearly promised. Evidently sins in general are meant. They may be such as have brought on the present sickness as well as other sins.

II. THE CONDITIONS.

That the precious blessings attending the anointing may be secured, it is all important that the conditions be faithfully and strictly complied with.

1. *Upon the part of the sick.*

(a) He must be a member of the church of Christ. This is evident, chiefly from the fact that the Epistle of James was wholly addressed to the believers in Christ only.

(b) He must be in peace with the church in general, and have a forgiving spirit, and be willing to confess his faults, that he "may be healed." See James 5: 16.

(c) He must be sick in body. James says, "Is any sick, let him call," etc. Hence, it is not wise to delay the anointing until one is sick apparently "nigh unto death."

(d) He must call for the elders of the church. Evidently the bishops or overseers of the church are chiefly meant here. The language, **"Let him call for the elders of the church,"* is addressed to the sick. In view of the great blessings attending the anointing, and the fact that they could not be so fully enjoyed without it, it appears obligatory upon the sick to call for the elders.

Since the sick are sometimes irrational,—not capable of either performing or realizing a religious service,—it may be added, that if the sick themselves call for the elders, it is an indication of their rationality. Hence the propriety of the condition, "Let them call for the elders," etc.

(e) He must have a submissive mind, that he may willingly and sincerely pray to the Lord, "Thy will, O God, be done."

Such a mind will prepare him for any manner of blessings that the Lord may please to confer. The fact that the sick, the elders with their prayer and anointing service, are all in the hands of Him who disposes according to His own pleasure, suggests the necessity of this condition.

(f) He must have an unwavering faith in the anointing, and in faith join his prayers with that of the elders, that the Lord may bless him. See Heb. 11: 6; James 1: 6, 7.

2. *Upon the part of the elders.*

That the sick may have an easy conscience, an undisturbed mind, and be enabled to receive the anointing

*For similar meaning of "let," see 1 Cor. 11: 28; Eph. 4: 29-31; 1 Tim. 3: 12; 6: 1.

service to the best effect to himself, and that their prayers may be effectual, it is highly important that the elders called should have a good report, a pure character and an upright heart. The special conditions upon the part of the elders are:

(a) "Let them pray over him" (the sick).

(b) "Anointing him with oil in the name of the Lord."

These two conditions are so conjoined that the one follows the other in very close succession. In the observance of these conditions, it would appear proper that a prayer service should precede the general anointing service, as in any other religious work.

Again, the application of the oil should precede the special prayer in behalf of the sick. The sense is well expressed in this place by the marginal reading of the Revised Version, thus: "having anointed," instead of "anointing." Hence, "Let them pray over him, *having anointed* him," etc., more naturally expresses the sense.

The term, "over him," aptly implies the laying of the elders' hands on the head of the sick, immediately after the application of a few drops of oil, and keeping them in that position, until they have offered a special prayer in behalf of the sick. In that way they may most appropriately "pray over him." The laying on of hands was evidently associated with the anointing with oil by the apostles. (Compare Mark 6: 13; 16: 18; Acts 28: 8.)

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ELGIN, ILL.

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CHRISTIAN GIVING.

‘Honor the Lord with thy substance.’—Prov. 11: 9.

‘For the Lord loveth a cheerful giver.’—2 Cor. 9: 7.

THE matter of giving received God’s early sanctions. The first giving on record is the offerings made by Cain and Abel. We also have the account of Abraham paying tithes to Melchizedek, priest of the most high God. Jacob imitated the liberality of his faithful grandfather, by vowing to give the Lord the tenth of his income. When Moses built the tabernacle, he announced a willingness to receive gifts, and the liberalities of the people were so great that he had to restrain them. These were voluntary, as there is no intimation that God had made demands for such gifts. They bear marks of great generosity with which God was well pleased.

1. *The design of giving is to do good.* It is by giving that we cultivate the grace of liberality and charity. God has ordained that the poor shall be dependent upon us, and he repeats his humiliation by coming in the person of the poor, assuring us that our deeds of charity done to them shall be rewarded as if they were done to himself: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” This is God’s plan to honor Christ, to provide for the poor, and to cultivate the grace of giving.

Worship is defined as “exercising the graces of the heart upon their appropriate object.” “Honor (*i. e.*, worship) the Lord with thy substance.” A part of the message of commendation borne by the angel to Cornelius was, “Thy prayers and thine alms are come up for a memorial before God.” For alms done in secret we are promised to

be rewarded openly. Dorcas was a sainted woman, and one of her noble traits was "almsdeeds which she did." When the wise men from the East found the child Jesus, they worshiped him, and bestowed "gifts, gold, frankincense and myrrh." In the foregoing, giving was associated with their worship as a part of the holy exercise.

2. *This giving must be done willingly.* "Whosoever is of a willing heart" was the condition of giving under the law. The apostle defines this matter thus: "According as he purposeth in his heart, so let him give; not grudgingly. or of necessity: for God loveth a cheerful giver." God is generous in the bestowment of his gifts upon man, and takes pleasure in witnessing the generosity of his children. Christ especially commended the act of the poor widow for casting two mites—all her living—into the Lord's treasury. The apostle, in speaking of the ministering to the poor saints at Jerusalem, says, "The administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings to God." 2 Cor. 9: 12. And in speaking of his labors he says, "If I do this thing willingly, I have a reward."

The Christian gives because he wants to give; to him it is a delightful service, a part of his religion. Man is so constituted that he can be happy only when left free to act. He must not be coerced. Zaccheus, though rich, said: "Half of my goods I give to the poor." With this liberal mind Christ was well pleased. Christ and salvation were both guests at Zaccheus' house that day.

3. *"It is more blessed to give than to receive."* This text implies a blessing for the receiver. I know of no future reward in the book of promise for receiving, but to the giver the promises are abundant. I know of no reward for being fed and clothed, but the promised rewards are great for feeding and clothing.

We are promised a reward for deeds done. I appeal to the reader's experience or observation: Is it not the

doer, the giver, that is blessed rather than those who are receiving the liberalities of others? Giving is a sign of fullness, sufficiency and power; while receiving is a sign of want and weakness, with unsatisfied desires. The giver is the Lord's steward in a higher sense than the receiver. Therefore, of a truth, "*It is more blessed to give than to receive.*"

4. *Giving should be done systematically and periodically.*"

How much revenue would our government receive without system? How much, were each citizen allowed to pay at his own pleasure or convenience? Under the law their gifts and offerings were all clearly defined. The apostle says: "As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16: 1, 2. God's blessings to man are regular and constant. He would have us be like him.

The habit of giving large amounts and then ceasing to give, or of gathering wealth during a long life, intending to give it to the Lord's cause at death, is not according to Paul's instruction. God's gifts are daily, weekly, annually. He desires the same from us. As we give it shall be given. We are not sure that our wishes, our wills as to the Lord's share, will be carried out after our decease. God wants "the first fruits."

5. *How much shall we give?* Under the law the gifts were named as follows: One-tenth was given for the Levites' inheritance. A second tenth was given for fasts and sacrifices. The corners of their fields with a portion of their grapes were left for the poor. The firstborn and the firstlings of the flocks were the Lord's. Every seventh year all servants, and the poor sold for debts, were set free. Every seventh year their fields, their olive yards and their vineyards were left to produce spontaneously for the poor. All debtors were released every seventh year. They were required to give the half shekel of the sanctuary annually.

They were required to give a number of free-will offerings. All males were required to attend three annual feasts at Jerusalem. These gifts and sacrifices together show that the Jews annually gave an astonishing sum in support of their religion. And it was to be done willingly. Coercive giving is wrong in principle, for it is accepted only "if there be a willing mind." We are so constituted that we can be happy only when we are left free. While the requirements of the Gospel as to times, places and amounts of giving are not so definite as those made in the law, yet we should remember that our reward will be for giving according to our ability to give. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Hence the amount of our doing and giving is of supreme importance. When God named the amount to be given it was large; but when man names it, in many instances, how small is the pittance given! I fear that in the coming day many will be confronted with the address of Christ to that young man, "*One thing thou lackest.*" He had not made proper distribution of his money to the poor. This ought to serve as a warning against the sin of covetousness.

All were required to give under the law, and I know of no exception under the Gospel. Our reward will not be so much for the amount given, as for the sacrifice we make in giving. David said: "I will not take that which is thine for the Lord, nor offer burnt offerings without cost." And Christ's teaching is, "Make to yourselves friends of the mammon of unrighteousness." This is not done by lavishing wealth and luxury on our children and suffering the Lord's cause to go begging.

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SPIRITUALITY.

VERY little is known about real, genuine spirituality. Even those who are most faithful, in attending to all the external duties of the Christian life, scarcely know the depth of its meaning.

Certainly it is not religionism or religiousness. It is even greater and far above piety. The highest type of spiritual life is a life "hid with Christ in God."

That we may reach such spiritual height there are some things we must cast aside:

1. First of all, it is the idea of making our own spirituality. Those who have tried have been doomed to an unsatisfactory and dry Christian life. There is nothing in it but bitter disappointment. There are two sides to every agency employed to build up the spiritual life,—God's side and man's side,—and there must be a recognition of both sides if the work of building up is to be accomplished. Now, when we come, relying upon only ourselves, we fail to reach the mark. When we come, relying only upon God there is a mere effort to force the means of grace, which cannot be done. We cannot manufacture spirituality by a mere "going through with." Many have spent their lives in thus attempting to make their own spirituality, only to find out at last the deception played upon them by Satan.

2. Others there are who hope to reach that height through the means of seclusion. They think if they keep away from all social gatherings and all things which partake of the nature of the world, they will become more and more spiritual. On a high bluff, not far from the Dead Sea, and over the same spot where took place some holy incidents in the religious history of the world, is the Greek monastery of Mar Saba. Well, what of those monks who live there, in the most secluded place that can ever be found? With their life of seclusion and multiplicity of devotional services, it cannot be said that they have attained the highest ideal of the religious life. "They are mostly old men (says one who visited the place not long ago), but their faces speak more of ignorance, or even of evil, not seldom dashed with abiding sadness, than of lofty enthusiasm, or a noble striving for heaven. Hopeless and aimless they seem to vegetate in their strange home, half of them unable to read the manuscripts in their library, which they, nevertheless, carefully guard from the eyes of the heretics. They may neither smoke, nor eat meat, but they manage occasionally to get raw spirits from travelers." Thus we observe seclusion does not make spirituality; so we must abandon the idea of making our own spiritual life.

3. We must lay down all assumed superiority in spiritual things. There are some who assume the highest standard of spirituality, — only an assumption, nothing more. They talk very spiritually but act very unspiritually. This, I say, is only assumed spirituality, unnecessary,—"wolves in sheep's clothing."

4. Others are led to this assumption by a spirit of opposition. What spirituality can there be in a man who is striving to reach the highest standard of the Christian life, not because the love of Christ constraineth him, but simply because he desires to surpass his neighbor in piety and holiness? We must be very unspiritual, indeed, to ever attempt to reach spirituality with such a spirit, or 'through such a motive!

If we desire to reach the loftiest height of spirituality, we must abandon the idea of making our own spiritual life; we must lay down all assumed superiority in spiritual things. Then we shall be in condition for God to do his work in his own way, for we stand with hearts ready for the operation of the Holy Spirit.

Stop and Think.

"I thought upon my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments."—Psa. 119: 59, 60.

COME now for once and let each one of us stop and think upon his own ways, as did the Psalmist, and turn his feet to the testimony, and make haste to obey his commandments. The prodigal son thought upon his ways, reached a conclusion, made a decision and went home. The reckless, thoughtless multitude is rushing on toward ruin. It will not stop to think soberly. Careful, sober, honest thought upon one's own ways is profitable. Let it be done without fail. Let every reader weigh his own thoughts, words and actions carefully, place all on the side of self-gratification that really belongs there, and all on the side of Christ that has been done for the purpose of helping to lift up and save fallen humanity, and see how the account stands. Let each reader be fair and impartial with himself. Put down on one side all in dollars and cents he has spent for selfish gratification, for which there was no real necessity, money spent for mere luxuries and vain display of every kind. Place these on one side with the real motives which prompted them. Or if one has drifted into the habit of using tobacco or other harmful stimulants, let him honestly weigh the motive for such habit, decide which side, Christ or self. Put down all that has thus been spent as far as memory can reach. Then put down on the other side what has been spent for Christ's sake to help him save the world. Let also the time spent for each be valued and set down. Foot up and compare. Think upon it, turn to the testimony and watch the result. The rich man thought after he died and was buried, etc.; then prayed, but it did no good. It was too late. Now is the time to stop and think, turn our feet to the testimony, and make haste to obey the commands of God.

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Why Am I Not a Christian ?

A SOLILOQUY.

1. Is it because I am ashamed of Jesus and his Word?

Jesus says: "Whosoever therefore shall be ashamed of me and my words, . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 38.

2. Is it because I stumble at the faults of others, without taking account of my own?

Jesus says: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7: 5.

Paul says: "So then every one of us shall give account of himself to God." Rom. 14: 12.

3. Is it because I am too worldly and covetous?

Jesus says, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16: 26.

4. Is it because of the number and character of my sins and lack of trust in God for pardon?

Isaiah says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool." Isa. 1: 18.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him; and to our God for he will abundantly pardon." Isa. 55: 7.

5. Is it because I am putting off till to-morrow what I should do to-day?

Take warning, "boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Prov. 27: 1.

6. Is it because I am not willing to enter by the door, Christ, but am hoping to be saved in my own way?

Take heed, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1.

7. Is it because I am unwilling to deny myself and ashamed to bear the cross of Christ?

Jesus says, "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 23.

8. Is it because father, mother, a sister, brother, or friend is in my way?

Jesus says, "He that loveth father or mother more than me is not worthy of me. . . . And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10: 37, 38.

The Ministry of Sorrow.

TRAVELERS tell us that there is a place on the Alps in Switzerland where a bugler is stationed at the foot of a mountain, with a huge horn which flares out at the larger end like a great hopper. When he blows this horn it makes a loud, rasping and unpleasing noise. But as the mountain, which rises a mile or more high, takes up the sound, and echoes and re-echoes it from rock to rock, it is transformed into music which sounds like the echo of seraphic harps. The mountain pulses and throbs with its burden of song. It is so distilled and pure that no sediment of noise is left to blur the divine harmony. It is clearer and finer and more resonant and richer than any organ swell, and sweeter than any human voice. As the listener stands high upon the mountain his heart is greeted with volumes of harmony too vast for his ears to measure. From deepest bass to highest tenor, from one octave to another, volume after volume will sweep up the rugged mountain side, ringing out clearer and finer from the highest peaks, lingering in silvery strains among the nebulous bars and then die away in enchanting whispers as the light of the setting sun fades into lavender tints on the summits of eternal snow.

So it is in life. Its turmoils, bereavements, pain and labor, that harass and vex us, are as a discordant sound and a jargon to the soul. But when we rise higher in Christian attainment and get near to the Divine ideal, the rude blasts that pierce the heart so unpleasantly are taken up by the Divine influence and transformed into "songs of the night" into whose cadences enter joys that thrill the heart with ecstasies as sweet as heaven. This is why the imprisoned apostles, with lacerated backs and shackled feet could sing praises to God in the midnight dungeon of the prison of Philippi. This is the magic power that moved the heart of Israel's bard and inspired his sweetest songs. Flowers emit their sweetest fragrance when bruised; so our Christian graces are brought to a higher degree of perfection under the rod of affliction. If the heart does sometimes ache, it is made better by the pain. Solomon says: "By the sadness of the countenance the heart is made better." Bereavement impresses the heart with lessons of tenderness and sympathy. That which we make a sacrifice to obtain, becomes the more precious because of the sacrifice. It is the sun shining on and behind the clouds that hangs God's great pictures on the walls of the sky and gives us the glory of the sunset.

"Thank God for grief! No sunshine falls
So clear as that which follows rain;
No peace is half so sweet
As peace which cometh after pain."

Cheer up, sorrowing one! "Trust in the Lord, and he will strengthen thy heart." All our despondency and heartaches will pass away as the morning mist in the dissolving rays of heavenly peace that always follows the night of sorrow and trouble. The darker the night, the brighter the stars shine,—the darkness makes them sparkle.

"The garden of Gethsemane
Where Jesus prayed and wept
O'er the world's inconstancy,
While his disciples slept,
Will be a place to memory dear,
In sorrow's darkest night,
And like a star life's pathway cheer
Until the morning light."

Helping Jesus.

"I came not to judge the world, but to save the world."—John 12: 47.

HERE is a full and complete statement of the purpose for which Christ came. This is the only purpose for which his church is now in the world, to save the world,—a great and noble purpose indeed! Christ's last command, "Go ye into all the world, and preach the gospel to every creature," has for its object the purpose of saving every creature. It is a command, too, that in some degree reaches every child of God. In the late Civil War it was, "Go, or send a substitute." This was to preserve the Union and liberate the slave. In the war against sin it is to preserve our union with Christ and save the world,—a much greater purpose. What have you done for this purpose? Have you ever formed the Scriptural habit of giving regularly and systematically on the first day of the week as the Lord has prospered you, for the purpose of helping to save the world? If not, why not? Notice the plain directions of the Holy Spirit: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16: 2. See how explicit the language,—“On the first day” (not some other day), “every one of you” (not every other one), “as God hath prospered you” (not some other way). But this was for the poor saints at Jerusalem. Well, what of that? Is not making more saints helping the Lord's work as well as caring for those already saints? Surely one is helping Jesus as well as the other. It is the habit of regular, systematic giving for the purpose of helping Jesus that counts. “As God hath prospered him,” among the Jews meant one-tenth of the increase, and this was endorsed by Jesus Christ when he said to the Pharisees, “Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.” Luke 11: 42.

In addition to this regular, systematic giving the faithful and thoughtful steward will so arrange his Lord's goods entrusted to him that the income will forever continue to forward the Lord's work even after he may be no longer steward. Every year tens of thousands of dollars drift out into the care of such as will not use it for the forwarding of the Lord's work. This could be avoided by a little timely, thoughtful effort on the part of the steward of the Lord. Those unto whom much has been given should on some line or lines of the Lord's work make the Lord at least one heir with their children, and those having no children should thoughtfully arrange their property so that the income from it will forever help on one or more lines of the great work of saving the world. The missionary work direct, the educational work, the publishing work, the old folks' and orphans' homes, where the poor and unfortunate are cared for and the neglected and outcast are trained, are all ways of helping Jesus. If you have not already provided to leave at least a part of the property entrusted to your care to help one or more of these lines, why not? Do not wait till you are sick and not in a good condition to make a will. Do it now. Life is uncertain. Death may come suddenly, the steward be weighed in the balances and found wanting. Dan. 5: 27. Then what?

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The Blessings of Divine Association.

BEAUTIFUL condescension, in which the Creator and His creature are yoked together in delightful comradeship! Sublime satisfaction, in which the creature, looking unabashed into His face, can speak with perfect confidence to his Creator! The trouble of all things is shared, and the joy of all things is doubled, according to the arithmetic of heaven.

If our house is small and homely, His company brightens it, making the walls glow with His image and counsels. If we have a letter to write, He dictates the best, the most kindly words. If we sit down to read, His finger pointing between the lines reveals to us wonderful secrets, of which scientists never dream. If some one speaks roughly and unkindly to us, His abiding presence helps us to close our lips, and be dumb before our tormentors, as He was. If we are taken sick, and are compelled to lie for many days, weak and full of aches, the strong, gentle Hand smooths the pillow, and the sympathetic Voice whispers, "Be of good comfort; *I have suffered for thee.*" If a sly thought comes to us to do something which cannot be measured by the iron rule of honesty, the only way to save our honor and the glory of God is to turn about and flee; for the "thought" is none other than the devil, seeking to smirch our character, and to cast a slur upon our Master. If the exit gate of this world swings wide open for us, and our feet touch the lapping waves of the misty river, the quieting Arm reaches around us, and the soft voice of our blessed Comrade again speaks: "When thou passest through the waters, *I will be with thee.*"

And so there is no end to the blessings which come from having the Divine influence permeate the smallest details of our lives. In the darkness of the world's problems, He is the Light of truth; in the world's unfriendliness, He is our constant, warm-hearted companion; in the surge of the world's sin, He is our guiding Star, ever shining aloft; if we transgress the holy law of the Father, the Son intercedes for our forgiveness; if we hunger for something better than the world's unsatisfying fare, He is the Bread of Life; if all our worldly possessions are swept to ruin, we still may safely stand upon the Rock of Ages; if we are betrayed and hurt by false friends, He is the same yesterday, to-day, and forever. What refreshing joy, what uplifting courage in that thought! And the gladdest part of it is that the Word of Him who has promised all these blessings is *true*, and the easy requirement of it all is that we *believe* it. Why should we not? Reader, are you enjoying the company of the Brother from heaven? Then, happy soul! But if not, I pray you seek His friendship quickly; for the associations we prefer in this world will also be ours in the world eternal.

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THE JUDGMENT.

(All quotations from the Revised Version.)

"We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." —2 Cor. 5: 10.

The great prosperity of wicked men, oppressing the poor and afflicting the righteous, living in luxury and ease all their days, appeals to our sense of reason and tells us that there will be a day in which God will judge the world and set all things right. The Scriptures assure us that such a day is coming, that "God has appointed a day, in the which he will judge the world." Acts 17: 31.

The place of judgment will be before the great white throne of God which will be located where every eye can see it, because "the kings of the earth and the princes, and the chief captains, and the rich, and the strong, and every bondman and every freeman, hid themselves in the caves and in the rocks of the mountains: and they say to the mountains and the rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb: for the great day of their wrath has come: and who is able to stand?" Rev. 6: 15-17.

The opening scenes of the judgment will be wonderful to behold. The burning, seething mountains will refuse to hide the awakened dead. There will be a great procession of kings and their subjects, parents and their children (father, mother, *son* and daughter, *you* will each be there), husbands and their wives, preachers and their flocks, deceivers and the deceived, leaders and those who will be led, criminals and those who have led them into crime, *all*, ALL going into God's presence. "And I saw the dead, the great and the small, standing before the throne." What suspense hangs on the passing moments! "Thousand thousands ministered unto him and ten thousand stood before him: the judgment was set and the books were opened." Dan. 7: 10; Rev. 20: 11, 12. Each man's life is revealed, nothing can be hidden now, not even an idle word, much less an evil word, or a bad deed. "And I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

The judgment will be final, for Christ says, "And those shall go away into eternal punishment: but the righteous into eternal life." Matt. 25: 46. To become sons of God and joint heirs with Christ is the only means by which we can hope to stand in the judgment. Accept Christ as your Savior without reserve, give God your whole heart, saying, "Lord, not my will but thine be done; and then *you* can meet God in peace. We must submit to Christ if we want to stand. "For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son." John 5: 21, 22. Jesus says, "I am come a light into the world, that whosoever believeth on me may not abide in darkness. And if any man hear my sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." John 12: 46-48. Since the sayings of Jesus, the word of God, is to judge us in the last day, dare we show indifference and lightly reason away such plain teachings as these, "If I your Lord and Master have washed your feet, ye ought also to wash one another's feet" (John 13: 14); "Salute one another with a holy kiss" (Rom. 16: 16); "Swear not at all" (Matt. 5: 34; James 5: 12); "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16: 15; Matt. 28: 19), or any other plain teaching?

May all render full submission to Christ, realizing that they stand saved by grace and not by works, but that they are created in Christ Jesus for good works. Eph. 2: 8-10.

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Church Entertainments.

"TAKE these things hence; make not my Father's house a house of merchandise."—*Jesus*.

Jesus on entering the temple witnessed the unholy scene of selling oxen, sheep and doves, and the tables of money-changers. He became so moved with holy zeal that with a scourge he drove out and rebuked the intruders, uttering the awful words, "My house shall be called a house of prayer, but ye have made it a den of thieves."

It is common to replenish church treasures by the aid of festivals, lotteries, tea parties, etc. The pernicious fruits of these entertainments in part are as follows:—

1. These entertainments foster a spirit of irreverence for the sanctuary. God's house is a solemn, sacred place. But look at the merry crowd. Listen to the giddy laughter, the clapping of hands, the stamping of feet; a humorist sometimes employed to make sport, or some one in ridiculous dress called Santa Claus. What a burning shame!
2. There is usually no regard paid for just values. Tricks, games, and other means are employed to secure prices beyond real worth. It is the vile sin of extortion.
3. These entertainments cultivate love for the theatre and circus. There is much similarity between these and stage performances. They cultivate a love, and prepare actors for the theatre and circus.
4. They are fruitful sources of difficulty. At an entertainment some time ago, the young carried on their sport to the extent that the aged were offended. The offenders were brought before the court, plead guilty, paid their fines; but asked that there be no partiality,—that the minister also be summoned as he had joined in the sport.
5. The Roman Catholic clergy was severely censured by Protestants for the traffic in indulgences. This censure is deserving; but will not the language of our Savior, "Thou hypocrite, first cast the beam out of thine own eye and then thou shalt see clearly to cast out the mote out of thy brother's eye," be applicable to all Protestant promoters of church entertainments?

A twelve-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.

Order No. 311.

A Brief History of the Brethren or Dunkards.

EVER since the decline of Primitive Christianity in the early age of the church, God has had a people who protested against the departures from the usages of the apostolic church. The Brethren come in this line of succession, and the movement which resulted in their closer organization grew out of the great religious awakening which occurred in Germany during the closing years of the seventeenth century, when large numbers, becoming dissatisfied with the lack of spirituality in the State Church, withdrew from its Communion and met together for the worship of God. They were called Separatists, or Pietists, and among them were to be found such men as Jacob Philip Spenner, Herman Francke, the founder of the Orphans' Home and School at Halle, Ernest Christian Hochman, Alexander Mack, and many other earnest, pious men whose names have become historical. The Pietists were bitterly persecuted by the Reformed and Catholic churches, and were driven from place to place until finally Count Cassimir, of Witgenstein, opened a place of refuge for the persecuted brethren in his province. Here, in the village of Schwartzenau, Alexander Mack, and others, similarly minded, met together to read and study God's Word. They mutually agreed to lay aside all existing creeds, confessions of faith, and catechisms, and search for the truth of God's Book, and, having found it, to follow it wherever it might lead them. They were led to adopt the New Testament as their creed and to declare in favor of a literal observance of all the commandments of the Son of God.

In 1708, a small company, that is to say eight souls, repaired to the river Eder and were buried with Christ in baptism, trine immersion being the mode used. The church was organized, and Alexander Mack was chosen as its first minister, but he has never been regarded as the founder of the church. The Brethren claim to follow only Christ, and, as they accept his Word as their rule of faith and practice, the claim is well founded. The infant church increased in numbers rapidly, but even in Witgenstein their peace was soon disturbed, and, although they lived peaceful and harmless lives, the hand of persecution was laid heavily upon them. Mack, in company with Hochman, preached the Word of Truth in many parts of Germany, visiting Holland also. Here they met and formed the acquaintance of William Penn, who was at that time much interested in his colony in the new world. The Brethren were invited to settle in Pennsylvania, and, as they were sorely persecuted, the invitation was accepted.

In 1719 they commenced emigrating to America, and in less than ten years the entire church found itself quietly settled down in the vicinity of Germantown and Philadelphia. From this nucleus, formed in the New World, the church spread southward and westward, and flourishing congregations are now to be found in many of the States. They are, however, most numerous in Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois, Iowa, Missouri, Nebraska and Kansas. At the Annual Conference, held at Warrensburgh, Mo., 1890, twenty-two states and two foreign countries, Sweden and Denmark, were represented by delegates on the Standing Committee.

A twelve-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.
Order No. 301.

THE LIGHT-HOUSE.

"Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119: 105.

Faith, Importance of.—Saved through faith. Eph. 2: 8. Overcometh the world. 1 John 5: 4.

How Faith Comes.—Faith comes by hearing, and hearing by the Word of God. Rom. 10: 17.

Faith Alone not Sufficient.—Faith without works is dead. James 2: 20.

Repentance.—"Except ye repent," etc. Luke 13: 3.

Baptism.—*A Washing.* Heb. 10: 22; Eph. 5: 26. *A Burial.* Rom. 6: 4; Col. 2: 12. *Mode.*—Trine immersion. Matt. 28: 19. Face forward. Rom. 6: 5. *Design.*—The remission of sins. Acts 2: 38; 22: 16. Places into Christ. Gal. 3: 22.

Feet-washing.—"Ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 14, 15.

The Lord's Supper and Communion.—Not the same. Likewise the cup after supper. Luke 22: 20. "After the same manner also he took the cup, when he had supped." 1 Cor. 11: 25.

Time of Supper and Communion.—At night. John 13: 30; 1 Cor. 11: 23.

The Supper not the Passover.—John 13: 1; 18: 28; 19: 14, 31, 42.

Holy Kiss.—Salute one another with an holy kiss. Rom. 16: 16; 1 Cor. 16: 20; 1 Pet. 5: 14; 2 Cor. 13: 12; 1 Thess. 5: 26.

Anointing the Sick.—"Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5: 14.

Against Going to Law.—"Now therefore there is utterly a fault among you, because ye go to law one with another." 1 Cor. 6: 7.

The Better Way.—"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Matt. 18: 15.

War and Retaliation.—Incompatible with Christianity. John 18: 36; Rom. 12: 19-21; Matt. 5: 38-41, 43, 44; 26: 52.

Oaths.—Positively forbidden in the New Testament. Matt. 5: 33-37; James 5: 12.

The Prayer-covering.—"Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." 1 Cor. 11: 4, 5.

Secret Societies.—Contrary to the spirit and principles of the Gospel. 2 Cor. 6: 14-17.

Non-conformity.—Christians should not conform to the world in sinful customs, foolish fashions, etc. Rom. 12: 2; 1 John 2: 15, 16; 1 Tim. 2: 9; 1 Pet. 3: 3.

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Order No. 302.



H. Jesse Baker